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WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

VOLUME V.

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THEOLOGICAL SEMINARY

MISSION HOUSE, 53 FIFTH AVENUE,

NEW YORK.

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WOMAN'S WORK FOR WOMAN

VOL. V. DECEMBER, 1890. No. 12

THE Persia party who sailed from New York September 20 arrived in safety at Tabriz November 1.

SINCE the call of the Shanghai Conference for 1,000 missionaries, the force in China has been depleted by the death of at least four young and able men. Half of this loss falls upon our own Church. One man, of the C. M. S., died of cholera the sixth day after his marriage.

No particulars have yet been received of Mr. Abbey's death at Nanking.

MR. RITCHIE'S early removal has sent a shock of grief and pain from Tungchow to New York and on to his old city, Cincinnati. "He seems to have gone onward and upward in his Christian life without a break," writes Mrs. Mills, in whose family the Ritchies made their home for "seven happy months" of their short year in China. His death was a triumph. "What, be in glory with my Saviour!" And, after quiet thought: "I am afraid it is selfish to be so glad that I am going. I ought to want to work for these poor Chinese; there is so much to be done and so few to do it." His "prayers," his "wonderful progress in the language," his "unusual attainments" are all warmly spoken of. We surely need no reminder to pray that divine strength be given Mrs. Ritchie. She has taken her husband's New Testament History class in the College and his place at the organ and "we long to keep her with us," says Mrs. Mills.

YOUNG Dr. McBride was "American Board" missionary at Kalgan, a man of grand qualifications, only two years out. He leaves a widow and two children. His death was induced by great fatigues in professional labors. The *Missionary Herald* says: "By a good providence, Dr. Mariam Sinclair and Miss McKillican, of the American Presbyterian Mission at Peking, were in Kalgan and rendered most efficient and heroic services in care of the sick one — services for which they will be gratefully remembered by the associates of Dr. McBride."

THE *Church Missionary Intelligencer* (London), referring to the loss to the Society of six young men in 1890 (besides veterans), says: "Perhaps we have been too proud of our increasing number, especially of our University men, to which category belong four of the six. When David numbered Israel, God quickly reduced the total that Joab had handed in by sending the pestilence."

PLEASANT incidents are these that Mr. March gives us, just home from North Syria: The Greek girl in the Tripoli school, who was persecuted by her family last year for her evangelical faith, is teaching the Bishop's own school at Hums (as a Sidon girl did two years ago) and by his command conducted a prayer-meeting with a large audience of Greek women, addressing them from John iii. At Mahardeh, church service is held in a room too small for all who wish to come, so first seats are given to the "honorable men," and women's chances are few. As a consequence, it fell out at a recent Communion that a woman who was to have been received into the Church was found, after service, crying in the yard, where she had been forced to stay. The pleasant part of the story comes last. A lady traveling in Syria has placed a sum of money in Dr. Jessup's hand for enlargement of the room.

THE stonework on the Tripoli Church is likely to be finished by the end of November.

NOT one of the eight Churches of the Tripoli field has an ordained minister. The gain in membership last year was 58, or 22 per cent.

MEN and women, a dozen or more, walk to Hums to church every Sunday from a Syriac village three miles away,

the result of efforts on the part of Hums Christians.

The doctrine of self-support has been a stumbling-block to Protestants in Jedeideh and has caused somewhat strained relations between the Church and Mission. On that account we look to the summer Home and the centre it creates for neighborliness, and to the tact of the ladies, to be a peace-making institution. The villagers take pride in the Home and have cordially welcomed its occupants.

There are three schools for boys and one for girls in Jedeideh, each having about 50 pupils, and "you would be astonished," writes a missionary, "to hear them repeat hymns and psalms and chapters by heart."

The editor of the *Bangkok Times*, commenting on the advance made in education of girls in Siam, says: "As a special illustration, we would name the unique and admirable school managed at Wang Lang by Miss Cole.

"We here see the excellent effects of steady, quiet work on right lines — development of character, training of habits, instruction in the duties of daily life, and good grounding in the most useful elements of educational work."

He also went to the school examination and watched the children who, "before making their *début* before the audience, cast a side glance in the direction of their parents as if seeking encouragement," but whose faces, "when they had finished their part of the programme, wore a proud 'didn't-I-do-it-well' expression that took with the whole audience, both Siamese and European."

Two dollars in gold has been received at the Mission House from the missionary society in Tungchow College. One of the teachers writes that it may not seem a large amount nor could such be expected from boys who give but two or three cash at a meeting. "When one responds with the magnificent sum of thirty cash (three cents) a hum of astonishment goes round the room, but when one gives ten or twenty cents all at one time, it is received in open-mouthed silence."

We don't naturally look for reports of sewing in a boys' school, but, recollect it is India, and this record from the Saharanpur Orphanage is quite in character:

"They have made 40 jackets and as many pairs of trousers for winter, and this week will complete 152 each of unbleached muslin. They have made and quilted all their comfortables and next week begin new summer church suits and long coats worn by the big boys."

At one of the Persia stations it was looked upon as nothing surprising that a missionary returned to America in a bonnet ten years old. They rejoice in one of the same age, "which still looks pretty and is not put to shame by more modern hats of later arrivals. If any station can eclipse us," they say, "we would like to hear from them." Who replies?

The combined effects of war and smallpox in Guatemala City have temporarily shut off our ladies there from any general visiting.

There are several excellent training schools for nurses in Japan. The head of one of these left the superintendency in a Boston hospital for her laborious post in Kyoto. Another school, at Tokyo, is raising money for a building. Its Board of Managers is composed of both American and Japanese ladies and was constituted last May.

One instrumentality at Jhansi Station, India, is a reading-room for which Mrs. Holcomb is collecting an English, as well as vernacular, library from American, English and Australian friends.

One of Miss Gordon Cummings's Fiji incidents: In 1875, a missionary led a band of nine Fijian men (and seven wives) on an evangelistic mission to savage islands. The first message from them was received two years afterward and was a call for more teachers. As a fresh detachment was about to start, tidings came that four of their brethren had met their end at the hand of cannibals. But no one flinched. One of the outgoing wives, being asked if she still intended to accompany her husband to a scene of such danger, answered: "I am like the outrigger of a canoe; where the canoe goes, there you will surely find the outrigger."

A Missionary Reading Circle on the Chautauqua plan has been inaugurated in Missouri. The secretary is Charles R. Forster, Fayette, Mo. We wish the enterprise success.

One practical result of Miss Sybil Carter's visit to the Japan missions is the introduction of lace making, since her return, among American Indian women. Specimens, said to be "as pretty as that which comes from Brussels or Venice," were exhibited at the Lake Mohonk Conference.

A CHRISTMAS CRUSADE OF PRAYER FOR SYRIA.

BY REV. JAMES S. DENNIS, D.D.

As the Christmas festival comes round, many hearts are asking, "What shall I give for my Christmas gift? There are so many friends to whom I wish to give, and I desire to select just the right thing for each one." In this dilemma it is sometimes a real relief to have some friend drop a broad hint as to just the thing most needed or desired. "But what has this to do with Syria?" I hear some one asking. "Who ever heard of a Christmas gift for a whole country and what can it be and who shall give it?" But wait a moment. Did you never hear of a Christmas gift to the world? A gift that has given joy to millions of hearts and has been itself an incentive to other gifts and has kindled the kindly and loving spirit of the Christmas time in many lands through long centuries? The country through which that best of all Christmas gifts was given to the world has been named the "Holy Land." This same land, including its neighbor, Syria, is now sadly in need of that very gift which centuries ago it gave with a free hand to the world. Syria now comes begging for a Christmas gift from the kind and generous hearts who have learned the true joy of Christmas from the Christ who was born in Bethlehem.

But what shall that gift be and how can all join in giving it? Here is our opportunity to drop a suggestion and say just what we would like. The gift which Syria greatly needs, and which we feel that she must have, is *prayer for her spiritual welfare.* In this, all can join and, if it is real heart prayer which is contributed by each one, the gift will be precious and useful. It can be easily transmitted. Just wrap it up carefully in a soft, strong covering of love and faith, tie it with a stout, firm cord of the promises, seal it with a tear, address it in "His Name" and give it to God, and He will see that it reaches here safely and promptly.

A Christmas Crusade of Prayer for Syria is what we ask for. It is not at all an impossible request. Here is our call to thousands of praying hearts to join in the expedition. The weapons and the stores of the campaign are all in readiness; the transportation is swift and ample; the great Leader of the hosts of prayer is in command; the pledge to join is simply the purpose to do so; the actual embarkation is simply to bend the knee and lift the heart. In a flash you have touched the Syrian shores — Beirût, Tripoli, Sidon, Tyre, Carmel and Jaffa are before you; you climb the heights of Lebanon with its innumerable villages clinging to the mountain's side or nestling in its valleys; you scale its summit and come down upon Zahleh and Baalbec and the plain of Cœle-Syria; you push on to Damascus or you make a flank movement upon Nazareth and Jerusalem; Bethlehem you take by assault and the Mount of Olives you carry by storm. The weapons with which you fight are "mighty, through God, to the pulling down of strongholds." The Leader who is in command knows the land thoroughly. He has trod its mountain passes, He has drunk from its fountains, He has walked its highways and forded its streams. He knows its history for these eighteen centuries and the moral desolation of these waste places and these dark hearts. He loves to lead a crusade of praying souls and He leads to victory.

Well, then, how shall we organize? It must not be merely a holiday parade; it should be a serious and earnest crusade of the heart, a conflict and struggle and strife of aggressive prayer. Let us set apart the month of December. Let there be prayer in public and in private, in the pulpits, in the monthly concerts, in the meetings of missionary societies and bands, in Sabbath-schools, in gatherings of the Christian Endeavor Societies, in Christian Associations, at the family altar and in the closets. Every day in December, when you commune with God, remind Him of our work in Syria and ask His blessing upon it. When that day which reminds the Christian world of Bethlehem comes, let us have a grand union of hearts throughout the Church in providing a Christmas gift of prayer to Syria. Will not each heart quietly resolve to spend *one minute* of Christmas Day in special prayer for Syria and the land of Christ's birth? Will it not touch the heart of our Lord in heaven that upon His birthday so many remember the land where He was born, and will He not be

pleased to answer the prayers of so many grateful and loyal hearts? What does our privilege of prayer mean if we cannot use it for a purpose and make it a power?

Now, what shall we pray for especially? Let us have union and directness here and pray for just what is needed. Let me suggest some subjects for prayer which will be timely and which may be confidently urged in the ear of the Master:

Religious Liberty. In the Turkish Empire there are 20,000,000 of our fellow-beings who cannot think aloud on gospel themes. No Moslem can worship Christ except at his peril. Besides the vigorous spiritual despotism of Islam, there are professedly Christian churches in which all study of the Bible and all acceptance of its pure teachings are forbidden. Yet it is an open secret that thousands of hearts in Turkey are looking wistfully to Christ and longing and waiting for the hour of religious freedom to strike.

Religious Light. Syria needs more light. The ignorance of many hearts is so sad; superstition is so strong and rules with such a mastery; error speaks with such a lordly and defiant air and says: "There shall *not* be light!" There are regions like the mountain fastnesses of the Kes-er-a-wan', just north of Beirût, into whose dark recesses not a ray of gospel light seems to penetrate. Light, light, more light for the mind and heart! Thousands of children have now been taught in our schools, the Bible is all ready and widely distributed, tracts and books and papers awaken thought and arouse discussion, the Gospel is preached to many attentive listeners. We need the Spirit of Light to flash home the truth and illumine the path of life to many who cannot yet see clearly to walk therein.

Religious Power. Oh, for more power in preaching and teaching, in organizing and guiding, in praying and working! We long for the power of the Spirit and the Word in their resistless energy, conquering, subduing, melting the heart. We have not one particle of faith in merely human agencies to make one inch of headway in the true conversion of the soul. We want God's power, God's agencies, God's own supernatural methods, God's own spiritual touch and His regenerating energy. What power there is back of every promise of the Bible! Is the Lord's hand shortened that it cannot save? Is His ear heavy that it cannot hear? Surely, no!

Religious Progress. Pray for expansion, growth, for the spread of a spirit of inquiry and the establishment of new centres of influence. Pray for the development of the native evangelical church in piety and in service for the Master. We would win the hearts of the young of both sexes in our educational institutions. We would have elect young men enter the ministry and the churches call them and support them. We would have the Word of God go forth conquering and to conquer.

The Presence of Christ. The incarnate Christ was once here in the flesh; we desire Him now in the spirit. His spiritual presence is the life and joy and hope and power of the Church in this dispensation. Christ Himself, as He comes now to earth in the personality of the Holy Spirit, is the best and most precious gift we can ask. It is, however, beyond all human power to give, yet within the range of *human prayer*. We ask, then, for a gift of prayer from hearts over the sea, and this is what we hope you will ask for on our behalf and for far-away Syria. Unfurl this banner of prayer, dear disciples of Christ in the home land, when our month of privilege comes next December:

OUR MISSIONARIES IN SYRIA

AND POST OFFICE ADDRESSES.

All letters should be addressed "American Mission.'

Miss Alice Barber,	Beirût.	Miss Emily G. Bird,	Abeih.	Miss M. C. Holmes,	Tripoli.
Mrs. Gerald F. Dale,	"	Miss Charlotte H. Brown,	Sidon.	Miss Harriet N. La Grange,	"
Miss Eliza D. Everett,	"	Miss Rebecca M. Brown,	"	Mrs. W. S. Nelson,	"
Miss Emilia Thomson,	"	Mrs. William K. Eddy,	"	Mrs. F. E. Hoskins,	Zahleh.
Mrs. William Bird,	Abeih.	Miss Mary T. Maxwell Ford,	Tripoli.	Mrs. W. S. Watson,	"

In this Country: Mrs. W. W. Eddy, New Rochelle, N. Y.; Mrs. F. W. March, Auburndale, Mass.

TENTING IN GALILEE.

[ONE of the Sidon missionaries has sent this account of their first village touring *with a traveling tent*, at that time borrowed, but, since, presented to them by some kind friends in the West. They were able to secure a good second-hand tent and had enough money left to buy two strong boxes for carriage of necessary dishes, kitchen utensils, lantern, etc. "How can we express our thanks," she says, "for such a convenient and comfortable provision for our wants."]

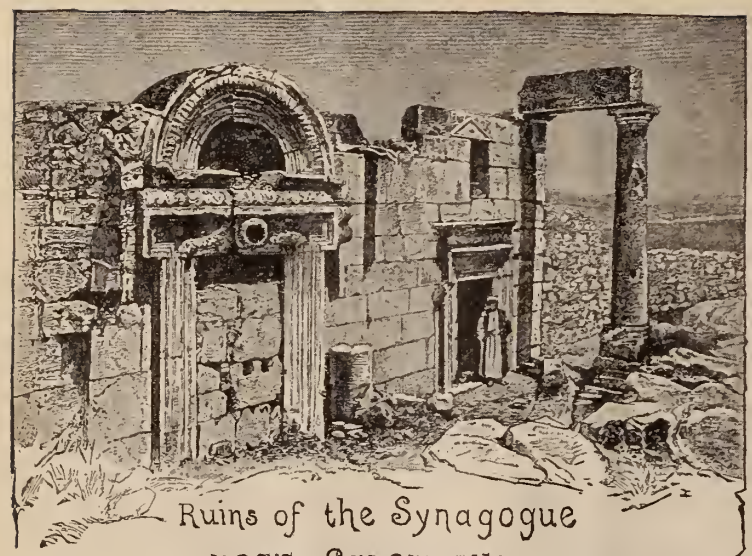
TIBERIAS, AND SEA OF GALILEE.

LAST spring vacation, we gladly seized the opportunity offered us of a trip to the Sea of Galilee. The first day's ride from Sidon to Tyre was a little wearing, as closing school and packing for our journey had required steady work for several days. At Tyre we occupied the rooms of the teachers where, as soon as our Syrian visitors left, we retired to rest and gladly forgot our weariness in sleep. A month later, I was in Tyre again and had time to visit the women in their homes and sit down with them at the Lord's Supper.

The second day we rode to the village of Cana (of Tyre), where we met the Protestants and took lunch, one of the Seminary girls adding bowls of milk and native bread. Later, we traveled on through a pleasant region to Rumeish, a Maronite village, where we encamped for the night. It was not yet dark and, while waiting for our tents to be pitched, my sister and I seated on camp-stools, afforded the curious villagers much amusement. When they found that we could speak Arabic they were delighted and asked many questions about America and our work.

The next day we passed through Safed, a city supposed to be referred to by Jesus, in Matthew v., 4, as "a city set on a hill." The inhabitants are Moslems and Jews, and the latter, men and women, dress in European costume. After getting out of their quarter, I felt more at home than before and knew that I was not in Poland, although Bedawin Arabs were trading in the market place. The great earthquake of 1837 threw down many houses in Safed and Rumeish and killed many people. Mission work is carried on by an English society and the brother of the head teacher in Sidon has just moved to Safed to engage in their work.

Our ride from Safed to the Sea of Galilee was delightful. The sea was in full view and beautiful in its setting of hills, as the light was constantly changing. We reached the lake quite late on Saturday evening and our tents were pitched on the first level place, which proved to be Bethsaida, a most desirable location for a camp. I have said nothing about the beautiful flowers which brightened our pathway. I longed to gather them all for friends in America, but of course could not keep jumping from my horse all the time to do so. Spring is the time for traveling in Syria, as in summer there is nothing green except near the streams or where the land is irrigated. We were so fortunate as to have the full moon for our journey and the quiet lap of the water on the sandy shore at night was a peaceful sound. What a beautiful view lay before us! The quiet sea, the dark hills to the east, Tiberias to the west, all bathed in the bright moonlight.



Ruins of the Synagogue near Capernaum.

their families; because in Sidon no home is visible from the street, it being a Moslem city. We were favored with a row on the lake, in a boat belonging to Dr. Torrence. We were rowed to the baths and, although it was sunset, we ventured into the dark rooms and dipped our hands into the hot water.

By noon of the next day we were enjoying the view from Mt. Tabor, the Plain of Esdraelon spread out like a beautiful green carpet of velvet before us. The Mediterranean Sea and the Sea of Galilee and the surrounding mountains with Hermon towering above all to the north, made a beautiful and varied landscape. The villages of Endor and Nain were visible and the scenes connected with them came to our minds.

The next day was Easter Sunday. It was a day of rest and peace and was spent in reading Easter selections referring to Bethsaida and the Sea and other places near by and in sight. Some of the Gospel Hymns sounded very sweet there and received added meaning for us all—"Peace, be still," "Beulah Land," "I will sing of my Redeemer." The complete rest from all company was not the least of our joys and was thoroughly appreciated.

Monday we rode to the river Jordan where it flows into the sea, and although looking for Capernaum, we passed the ruins by, so complete has been its overthrow, and on our return we had to search before finding these fallen stones. We saw what is supposed to be the ruin of the synagogue mentioned in Luke vii., 5, built by the centurion who "loveth our nation."

Tuesday morning we crossed the Plain of Gennesaret and rode past Magdala, which is a wretched hamlet, but because of its association with the name of Mary Magdalen is a place of interest. Passing up the valley called Wady il Hamam, it was hard to picture the capture by Herod the Great of the robbers who occupied the dens and caverns of these cliffs below which we were riding.

We camped outside the City of Tiberias and walked through it later to call on a Scotch doctor. We were shown his dispensary and waiting room for patients, where a service is held each morning. It seemed strange to look into the open windows of the city houses and see the Jews with

We would gladly have had a full day for the Jordan, but our tents had been sent to Nazareth, so we turned thitherward, although we found the road long, for there was a strong wind in our faces and rain began to fall. The next day, however, was fine and we visited the churches and traditional sites of sacred story. I could not realize that I was gazing on the very mountains that Jesus looked upon from the city in which he was brought up.

We left Nazareth in the afternoon and stopping over one night reached Bussa, the most southern village of Sidon station, on Friday night. The Bussa people were interested in us and our tent and made us feel as the wild animals must in the shows. We were able to account for the filthiness of the village by seeing the distance which the women have to carry the water up hill on their heads.

Our next village was Alma, where a Communion service was held. Alma has a church and is a very important centre of Protestant work. The Sunday services were well attended and helpful. The people were interesting to us; they are a different class from those near Sidon.

Two pupils in the Sidon Seminary are from Alma and another is a faithful Christian, now an old woman, who has been able to help her neighbors. We called on the Protestants and held religious conversation and sang with the sick among the church members. Two of them are blind. One of our teachers is to be married to the teacher in Alma, so we are especially interested in this place, but she is such a lovely Christian that we cannot bear to give her up, even to the women of Alma who need her so much.

Two days later found us in Sidon once more, preparing for the coming of the girls, as vacation was over.

Rebecca McClure Brown.

DEATH OF ONE OF THE SCHOOL CHILDREN IN ZAHLEH.

Many Mission Bands and Sunday-schools in America are supporting schools in Syria. Such, I know, will be interested in reading of the last days of little Nejla Rahal.

The mother, Howla Haddad, was one of my first assistant teachers in Sidon Seminary and when I came to Zahleh I found her with her little family of four girls, the eldest, Nejla, only six years old. She was a very mature child for her years and took a great deal of care of her younger sisters. If her father delayed family prayers in the morning she would follow him around with the Bible to remind him of his duty. She was gentle in her manners and this, combined with rare beauty of features, made her a very attractive child. In January, 1889, Nejla was taken ill with what, a few days later, proved to be diphtheria. Her sufferings for several days were intense, until death came and released her little soul. At my request her father prepared a short account of her last illness and the following is a translation of what he wrote:

"Three days after Nejla was taken ill, while lying on her bed, she remarked: 'Father, our school bell is ringing and the teacher will say: "Where is Nejla?"' I replied: 'The girls will tell her that you are ill.' 'But, father, if you see the teacher, tell her that Nejla is ill, so that she will not be displeased with me.' In the evening she asked me to read her some stories from the Bible, which I did. Then she asked me to sing. I said: 'What shall I sing?' 'The hymn that commences, "You shall see the Son alive if you believe in the Book."' Then she took the Bible and opened to the story of Christ's cure of Bartimeus and to His words: 'If thou wilt thou canst be healed.' I asked her if she understood. She replied: 'Yes, father. It means that Jesus only can heal if he pleases.' I then prayed with her these words and asked her to pray, which she did. Her understanding of what she read increased my happiness and love for her. Then she began to tell me different Bible stories — the quieting of the storm, the miracle of the loaves and fishes — stories from the Old and the New Testaments.

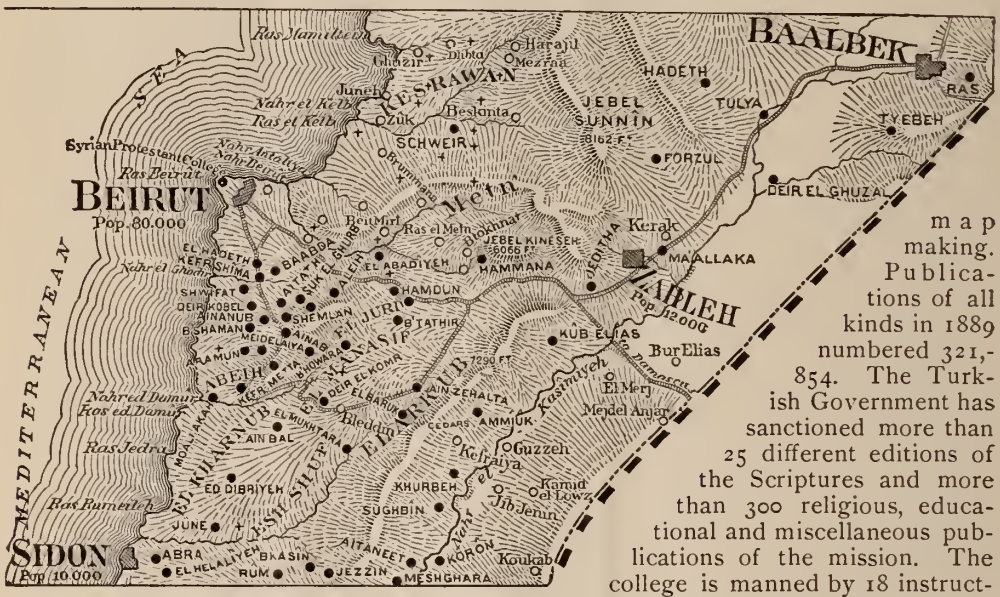
"Next day she asked to see her sisters, but I told her that it was not best and she accepted my decision. We sang together, 'Jesus Loves Me.' Then she asked me to sing another hymn, which I did, weeping, since the subject of it was the death of children. Then I told her to pray: 'Be merciful unto me, for I am thy little child.' After she had done so, I asked if she understood the meaning of the word 'merciful.' She replied that she did not and so I explained. In the evening I asked her if she remembered my explanations and she said: 'No.' Then I said: 'Nejla, if a boy strike you and after that you give him a pencil or ten paras, what would your action be considered? Would it not be mercy?' She replied: 'Yes.' 'It would be mercy,' I said, 'for he does not deserve any kindness and this is our position before God. We have sinned against Him by our actions, but God, instead of punishing us, sent His Son to save us. Is it not so?' 'Yes. All we ask of God we do not deserve, but He does for us for Jesus Christ's sake.'

"Next day I asked her if she still remembered the meaning of mercy and she replied: 'Yes.' Then I asked her to pray: 'If thou wilt thou canst heal me, or lessen my pain and give me power to bear it, and if thou wilt take me to thyself, thy will be done.' I asked her: 'Do you want to go to heaven?' 'Yes.' 'Why?' 'For I will be with Jesus in the golden city for ever and ever, where there is no death, no sorrow, no pain, with the angels and the saints.' 'Do you think Christ loves you?' 'Yes.' 'What proof have you?' 'Suffer little children to come unto me.'"

A few days later, when the weather was stormy and the steep streets of Zahleh were very slippery, Nejla passed peacefully away. The little pink coffin was carried to the grave on the shoulders of weeping friends. All who had children were requested not to touch the little burden. A younger sister was afterward attacked and carried away by the same malignant disease. The parents felt deeply their double loss, but the everlasting arms were underneath and I am sure their Christian resignation will not be without its effect upon those around them. Nejla's father closed his letter by wishing that we all might have a long life to serve the Master that Nejla loved.

Harriette M. Eddy Hoskins.

WITH THE MAP, IN OUR SYRIA MISSION.



map making. Publications of all kinds in 1889 numbered 321,854. The Turkish Government has sanctioned more than 25 different editions of the Scriptures and more than 300 religious, educational and miscellaneous publications of the mission. The college is manned by 18 instructors. Of about 225 students, nearly 50 are in the medical department.

Beirût (*Bay-roòt*), population now, 100,000. For the first time the Church has an installed pastor from among its own people. Five congregations, aggregating about 820, regularly hear the Gospel in this city and more than 500 children are in our mission Sunday-schools.

In addition to the women's meetings reported a year ago, six neighborhood meetings, conducted by Native Protestant women, have been started in different parts of Beirût with the hope that they will bear like fruits as those which were so influential in the Aintab revival.

The girls' school was reported in Miss Thomson's letter in August *W. W. W.*

The Theological Seminary has seven students.

The Mission Press gives remunerative employment to about 50 men. It carries on not only ordinary business of printing, binding, job work and selling, but also the extraordinary departments of making punches and matrices, casting type, electrotyping, stereotyping, lithographing and

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Abeih (*Ah-bày*) is the name of both a station and a field including sub-stations. There are nearly 1,000 Protestants in this field; 4 churches, over 300 members; about 2,000 pupils in 52 schools of various grades, and the total benevolence for 1889 was $2,165.

In Abeih proper, women's meetings are varied by the Sewing Circle which, besides sewing for the poor, has raised money by making Syrian articles for sale. A poor widow earned over $2 by modeling household utensils and contributed the whole, to her, munificent sum. Non-Protestant women have joined in the effort.

At Shweifat, a Greek town, is a boarding-school for girls and little boys, and a chapel is to be provided through a legacy left to the Woman's Presbyterial Society of Jersey City. The training-school for young men is at Suk el Ghurb.

Zahleh (pron. [with an Arabic guttural

between a and h,] *Zàh-ley*) Station was begun in a storm of opposition in 1872. There are two churches in the district, with a membership of 182, whose annual contributions average a dollar per member. The Zahleh people devoted $12 to missions in India last year. There are 25 common schools, 4 high schools, and about 300 pupils, more than half of whom have suffered some annoyance from government for attending a Protestant school. Petitions for new schools were received last year from five villages, but the Greek and Roman Catholic hierarchy dispute every inch of progress (as in all Syria), and the Moslem government will grant no permissions to build schoolhouses, and — the Mission has no money for opening new schools. The reports afford pleasant glimpses into the Zahleh field: Mr. Ford and a Greek priest conducting a funeral service together and, side by side, leading the procession to the grave; a Moslem official preaching a staunch sermon on the sin of drunkenness to Greek and Roman Catholic priests, and telling them that everybody who is not a Moslem ought to be a Protestant, because the "right" is with them; the Tullya people who live "on a treeless plain where wood is scarce and water one hour away," making an outlay of $174 for enlarging their schoolhouse.

The Sidon and Tripoli fields are almost entirely excluded from this sectional map.

LETTERS WHICH EXPLAIN THEMSELVES.

Mount Jackson, Pa., Oct. 26, 1890.

Dear Woman's Work:

Allow me a little space in which to convey to the hundreds of contributors toward the Home on Mount Lebanon for the trio of American workers in Beirût Seminary, a few extracts from letters from one of the trio.

The contributors will remember that in 1883–84 funds were solicited for that building. The proceeds of a little pamphlet, *Syrian Maids*, amounting to over $1,200, with numerous other "littles" and a few large donations, built the Home which is a "joy forever" for three months of the year to the weary workers. The good work they are enabled to do in the school after the refreshing of mind, body and soul received in the mountains may be partially inferred from Miss Thomson's letters.*

Who can measure the good that will grow out of those eight lives alone which have been molded in Beirût Seminary? One hundred and twenty other girls are still under the same gracious influence.

S. L. Taylor.

Mount Lebanon, Aug. 20, 1889.

My dear Mrs. Taylor:

. . . Surely it must be in the Lord's intention to permit you and those who helped you to have a taste of the exquisite pleasure you have afforded us.

May He some time seat you and them just where, by your and their means, I am permitted to sit now, and feast your eyes and your inmost souls on the glorious work of His Hands, beautiful beyond description — earth, sea and sky one grand panorama spread at your feet.

It cannot but be sweet to you all to know that you are inseparably and most gratefully associated with all this. God in this exquisite beauty of nature and God in your loving, noble deed. He working in both — yes, and I may say, in us, too — filling us with grateful love and keen appreciation of both, and of Him as their Author.

Beit Loring, Mount Lebanon,
Sept. 30, 1890.

My dear Mrs. Taylor:

Thanks to the dear Lord and to yourself and to the friends who helped you, for all the rest and refreshment of the past two months in this dear little home. We flit this week to the city to make ready for school, longing for the sight of our dear family, grieving that some will not return, rejoicing that others have entered upon work themselves, to teach instead of being taught. While Misses Everett and Barber have gone touring, I sent for three of our this year's graduates to visit me, that I might give them a taste of the sweets and refreshments of Beit* Loring; our draughts of pure, invigorating air, our soul-inspiring views. The dear Beit itself, a little gem of a house, is a lovely illustration of love to God and love to men — or women!

I invited five of their mates in the

* Miss Thomson is daughter of Dr. Thomson, author of *The Land and the Book.*

* Arabic word for house.

village for an afternoon. I wish you could have looked in upon them — eight lovely girls, six of whom are church members. Liza Haddad is to be head teacher in Miss Taylor's Mohammedan school in Beirût. What a field is open before her! How much prayer she will need! Esteer Haddad and Amelia Bedr, daughter of the Pastor of Beirût Church, go to assist in Tripoli Seminary. Lulu Baroody, our dear "Pearl," spends the winter at home to study pharmacy with her brother, as a step toward fitting herself as nurse. She has taken her turn here in this village all summer in conducting the women's prayer-meeting and will continue it through the winter. Jameely Hanna, a graduate of '87, after teaching one year with us, went to one of the first families in Alexandria, Egypt, as governess — a light in a dark place. Through her influence, it may be, the girls in this family were taken out of the Roman Catholic convent and put with the Protestant Deaconesses.

Yours, etc.,

Emilia Thomson.

TOURING IN THE MARONITE DISTRICT, SYRIA.

SKIRTING THE MEDITERRANEAN BETWEEN BEIRÛT AND TRIPOLI.

Leaving Beirût on a Saturday morning early, in a small carriage, at ten o'clock I reached Jebail* on the sea, an old town of antiquity, the walls of which and some ruins remain. The road thither skirted the shore all the way and lay through a rich country, the stronghold of the Maronite Church in Syria. It is a region toward which we are turning longing eyes, as it is wholly unreached by our mission; the doors seem hermetically sealed to all our efforts. Every mountain height is crowned by a monastery or convent of unlimited dimensions and along the way monks and nuns are almost more numerous than the people.

I found our faithful Esau with horse and saddle at Jebail, as the carriage road extends no further. After a lunch and rest we proceeded to Batroon* on the edge of this Maronite district, eight hours from Tripoli. Here I spent Sabbath and Monday. We have a boys' school there, under an efficient teacher who has performed the duties of preacher and teacher since the removal of the former some months before. The month of August is vacation for most schools, but this teacher remained behind and brought the people to see me, for I had never yet spent any time in this village. There was service in the morning and the room was filled, many women and girls being present and coming throughout the day. On Monday these calls were returned and I learned to know a number of families. In company with the teacher, I went up to the top of a promontory, the Cape of the Divine Countenance, geographically speaking, where is the village of Homat* and where is a former pupil. I found her and a cousin, a very pretty girl, both anxious to go to school.

After another night spent in Batroon, we began to ascend the mountain side and came to Munsif,* only two hours distant. This is a Greek village on the edge of the Maronite district, and here we have another pupil, a nice child. Two days were spent among this hospitable people. They are very much interested in education, having had an excellent school the past year. I visited the women in their homes and accepted two possible candidates for the Girls' School in Tripoli. It was my first visit here.

Next day, or Thursday, having been joined by a teacher-preacher, I left Munsif for Amsheet,* the strongest of all the Maronite villages, containing the wealthiest families in Syria outside of Beirût. This was to be really the event of the journey. Some said, and they were well acquainted with the people and their prejudices, "Don't go; you will only receive insult and be obliged to retreat; no one will open doors to you." But the father of our little Greek girl said, "Go, and to the house of a wealthy man; he will not be afraid of the priest and will receive you." Thus reassured, we proceeded, saying, "It may as well be now as any time; we can only fail."

Reaching the village, we stopped at the door of a really palatial mansion, and the teacher asked if a Frank lady might stop and rest awhile. She had come to the village to "smell the air." The servants hesitated a little, but some young women, hearing the request, responded at once, "*Ah-la-walsah-la!*" "Welcome!"

Dismounting, I was led to a spacious room with marble floor, but without furniture other than a divan around two sides. Questions were at once asked — who I was,

**Pron.* Je-bâil, Bah-trôôn, Hahm-ât, Moôn-seef, Àhm-sheet.

where from, my errand, etc. — by an old lady who had married in Tripoli and whose daughter, mother of the young women, had once been in our school but the priests had compelled her withdrawal. She had afterward married in Amsheet and was now ill in bed in an adjoining room.

A priest came in and we had some conversation. The girls had never seen a Frank before, had never been to school, knew nothing of books and were not particularly attractive, but they were very curious about all my belongings and were allowed to examine them at their pleasure. My object was to disarm prejudice, if any there were, and to make friends of the family with an eye to the future. I was taken into the mother's room and staid a long time with her. She received me cordially, asked many questions about Tripoli and the school and we soon became friends. She had had eleven children, and the eldest, a girl of eighteen, was totally blind.

While sitting with her, other priests came in until there was quite a crowd. They looked curiously at me but chatted pleasantly. Then the husband came home from Jebail, bringing several others, all riding horses. One young man, educated and occupying quite a high government position, came in to pay his respects, and with him Priest Butrus, the representative of the Patriarch. He had been loath to come in while I was there, had sat and sulked for some time on the divan in the court, but at last was obliged to put aside his vexation and enter. He was the only one who scowled. Some conversation followed about a book on natural philosophy, prepared by Miss Jackson, he asking the

THE SCHOOL AT BATROON.

questions. At length he took his departure, to my relief.

Having received and returned visits by the women of other branches of the family, I concluded not to accept their invitation to spend the night, though kindly urged by Sit Philomena, mother of the girls. In the court I met the master of the house, who also protested against my leaving.

From Amsheet I proceeded to other Greek villages, stopping at Ghurzooz for several days where we have six pupils and where I had a most interesting meeting with the women and girls. Thence I came here to Duma, my old summering place, where I shall have a few quiet weeks and then start on another journey northward.

Harriet La Grange.

August, 1890.

THE SCRIBE.

To a Westerner the idea of having one's letters written by a public functionary is not pleasing, but the trade of writing letters for all customers is, in the East, a very thriving one.

The Arabic language is what might be called double-barreled; it is made up of two distinct parts — the common talk of the people and the written language. The latter is quite above the heads of the uneducated, but it must be employed in all correspondence, and so the scribe is called in to play his part in communication between separated friends or members of a family. The scribe not only writes the letters, but also reads the answers and explains their meaning; so that his part is most necessary. Those who do not understand the high Arabic always enjoy hearing it, even if it is like Chinese to them in its unintelligibleness, and the scribe will be duly instructed to put the simple ideas of the composer of the letter into high-flown expressions and phrases.

The ordinary Eastern letter is composed of a series of elaborate compliments and good wishes; flattery is applied with a thick brush. At the end, or possibly in a postscript, the business or object of the letter is introduced, so that one naturally turns to the postscript first and the compliments can come afterward as a second

course. These compliments are always expected and our American, terse, business-like way of dispatching business letters seems very bald and rude to Arabs. The young people educated in our mission schools are learning better, but when they begin to write English letters they translate some of the compliments and the effect is very strange and curious. As a specimen of what the Arabic letter writer is capable of doing in the way of acknowledging a letter received from a friend, a translation has been made of an ordinary introduction to a letter:

"To his excellency, the most precious of friends and most esteemed of companions, our brother Khowaja A—— B——. May he ever abide in the keeping of the bountiful Lord.

"After offering to your excellency the loftiest of salutations with the purest longings, which resemble the sweet-wafted breath of the lavender and affection unutterable, which words cannot express nor the pen give utterance to, towards that vision most noble and that vision most fair; yea, while we were watching for news of your excellency and waiting for glad tidings of your prosperity, then, suddenly, in the noblest of times and the most honored of periods, there came to us from your excellency a distinguished epistle, adorned with words of congratulation and strung with pearls of eloquence, and its arrival was truly blessed, etc., etc."

THE ORIENTAL LETTER WRITER.

This over-exaggerated praise seems almost to destroy the force of language. One would use the same if writing to an indifferent acquaintance or to a real friend, so that it is difficult to tell whether any of it is heartfelt. One can imagine a scribe becoming familiar with the family secrets of a large number of people. Think of the different errands and requests made by his successive patrons! One wishes to remind his debtor of the money which must soon be forthcoming; a mother sends a message to a son settled in a far-away town; an applicant for office wishes the highest compliments sent to the governor with an adroit reference to his own fitness for serving his excellency; there are begging letters, and love letters written in glowing terms, contracts and business documents of all kinds: letters of congratulation and of condolence. Human nature is alike the world over and has the same desires, the same needs.

It is an Egyptian scribe represented in our picture and his little corner is one of those so fascinating to the tourist in Egypt.* The lattice work is particularly Eastern looking, and the turbaned Mohammedan cross-legged on his rug, holding his paper on his hand that there may be a soft surface for the delicate point of the reed pen and with his customer before him, is a very picturesque object in real life.

The scribe's custom is obtained very largely in Syria from among Mohammedans. As the light of education grows brighter the need of hiring reading and writing done lessens, and one may safely prophesy that before many years have passed the business of the public letter writer will have become unremunerative.

A. H. J.

* "Just exactly such corners in parts of Syria," says Mr. Jessup, at our elbow.

THE *Neshura* (*Weekly Leaf*) printed by the Mission, after being suppressed by government for six months, has resumed under the proviso, not to say "anything upon domestic or foreign affairs or of other religions," which would be equivalent to not saying anything at all.

A MISSIONARY speaking of "rounds of calls" upon pupils and their parents says: "We enjoyed these calls and were invariably received with cordiality and affection. The Arabs are demonstrative and hospitable, but this hospitality — there's the rub! It is the very thief of time — that precious commodity, so worthless to them, so precious to us!"

COMMUNION SUNDAY IN A SYRIAN VILLAGE.

WE had Communion service in Kobb Elias,* about six miles from Zahleh. I planned to take Mrs. Hoskins and our little Jeannette along, so we made arrangements with our one Zahleh carriage to take us down the first half the way, and sent a boy on ahead with the horses and found them waiting by the roadside. There we alighted, saddle-bags were fastened on, saddles changed and a pillow strapped on the pommel of mine. Mrs. Hoskins rode Napoleon, a Syrian teacher a second horse; I mounted the mare and took little nine-months-old Jeannette up in front of me; the boy walked, and away moved our cavalcade — five souls and three horses.

After a ride of an hour over a very rough road, we reached Kobb Elias and turned into a narrow and dusty lane where we left our horses. A climb of some five minutes carried us to the house of our preacher, where confusion reigned. The family consists of father, mother and seven children all younger than thirteen years of age! They had been busy making dinner for us and such a scurrying as there was from one room to the other. Then the mother foraged in the one deep closet and, from heaps of clothing and provisions, fished out enough garments for the nine persons. These were carried in huge installments to the other room from which emerged, later, the whole family in Sunday-go-to-meeting best, and still later on, from the same room, came a great dinner. The family are a credit to us and the village.

Callers came in and very soon the time came for service. We descended from the eagle's nest of a house — since the village is built on the side of a cliff — to the schoolhouse. Here we found men, women and children waiting. This is a hired house, or portion of a house, since we enter the porch of one, cross a rickety foot-bridge to the roof of a second house, and from that enter the room. It is about 15 by 25 feet and we rent it yearly with the proviso that in silk-worm season we must give it up to the worms, and for some twenty days our school lives under the trees.

* *Pron.* Kob-Ē-ly-as.

As we entered the porch that day the women were busy stuffing the mouths of live sheep with mulberry leaves made up into small boluses.

In my saddle-bags I had brought table cover, napkins, bread, and a communion cup and plate. The people provided the wine and in a few minutes the table was ready. How shall I describe the audience? On my right, and even behind me, were ranged the men along the wall; on my left the women; directly in front of the table and on the floor were our pupils, some seventy-five in number, seated as close as they could pack on a rough hair rug; behind them again were three or four benches, each packed with men, and behind them, against the wall, were most of the girls from our school; on my right sat two soldiers, with their bright uniforms — Lebanon soldiers. They listened intently. One would be willing to ride or walk many miles to address such an audience.

Instead of a sermon I gave an exposition of I. John i., and then, before the Communion, gave some thoughts on the blood of Christ as shed and then sprinkled. The people listened and in spite of my halting Arabic they seemed to drink in the meaning. There was perfect order during the service and surely the simplicity of our Protestant forms must have been a contrast to the mummeries and show of the churches they are familiar with.

As soon as service was over, a rude wooden box with a slot in the lid was placed on the table and one after another came forward and put in his offering. Then followed much hand shaking and greeting.

Again we climbed upward and rested in the house of our preacher. In an hour came dinner; served in "courses" which is an innovation upon native customs. Any possible deficiencies fade in the genuine love and heartiness of the welcome extended. One could not make a remark without having a skillfully-turned answer that embodied some compliment; one could have asked for nothing that would not have been brought by half-a-dozen willing hands.

People came in and there was no diffi-

culty in directing conversation and keeping it in religious channels. A little later, Mrs. Hoskins and Jeannette and the teacher went to see the women and were received with whole hearts and open arms; fruits and sherbets were brought and eager ears drank in all they were able to give of Bible truths. Hardly one in ten of the women were able to read, so there were informal meetings in three houses.

At 3.45 I mounted the mare and took Jeannette before me for the ride homeward, Mrs. Hoskins remaining to hold still another meeting with the women. The wind was blowing a gale in our backs and when the little maiden went to sleep it was not easy work to carry her, to hold an umbrella over her, to manage my whip and a rather fractious mare. But we reached the waiting carriage in an hour and some time later came Mrs. Hoskins, and by six P. M. we were safe in our home again at Zahleh. We felt abundantly repaid for our effort and both confessed, consciously, that one only needed to go among these people to have love for them increased many fold. One never goes and returns without such a feeling welling up with new and greater strength.

So Communion Sabbath here does not carry with it the same quiet and rest and time for meditation that we look for in our home land: but in the end God does bless as richly and one learns more and more to be independent of external circumstances. *F. E. Hoskins.*

A LETTER FROM THE NEW HEBRIDES.

THE writer of that New Hebrides paper in our last issue regretted that, on account of the limited space accorded her, she was obliged to confine her story to the record of the Canadian Church in the Islands, while she would gladly have enlarged upon that of other Churches. The following letter will partly atone for that loss. It is written by a missionary of the Free Church of Scotland, who has present charge of John Geddie's old island.

New York ladies who were present will remember with what pleasure they listened to Mrs. Lawrie one Wednesday morning, last winter, at the Mission House, and one, at least, vividly recalls the bonny baby she was taking back to her far-off home.

ANEITYUM, NEW HEBRIDES,
May 27, 1890.

After having enjoyed our furlough in Scotland last year, having made arrangements for the education of our son and daughter, who were to be left at home, we turned our steps once more toward the New Hebrides, and Mrs. Lawrie, baby and I were all safely landed at our station on April 30.

Our route homeward was via Australia, Ceylon and the Red Sea. We returned to our field of labor on the other side of the world by crossing the Atlantic Ocean, the continent of America and the Pacific Ocean, until we reached Sydney, where, instead of the mission ship "Dayspring," we were taken to Aneityum in a fine steamer, which now calls monthly at that port, bringing us into more direct contact with the civilized world than we have hitherto had.

On our way hither we called at Noumea, the French capital of New Caledonia, and on going ashore I met two youths from Aneityum, who were engaged in working about a store. They had left their native home two years ago, and on asking if they had forgotten all the teaching they had received at our school, they apologized for having left home without their books, but assured me they regularly kept up the habit of morning and evening prayer, as well as asking a blessing on their meals. I felt encouraged, because these two were in the midst of a community who did not understand a word of their language and yet that did not prevent them from holding regular communion with God.

A number of the natives were awaiting our arrival at Aneityum and I heard some of them audibly thank God for our safe return. The native teacher in charge met us with the keys of our dwelling house and it was with mingled feelings that we looked around and found all our property as we had left it, quite undisturbed.

There were some of the children's clothing, books, toys, etc., which had been left behind, but the children! They had grown up among the people and had known their language, but were now separated from us by some 13,000 miles of land and sea. On reflection we felt thankful at having been able to do this for Jesus' sake. That grace sufficient for this trial of faith had been granted may be understood when we mention that some of our faithful Christians had prayed for us daily during all the months we had been absent.

During the past sixteen months the island had been visited by two severe hurricanes, which did a deal of damage to houses and growing food. At branch stations three of our lime schoolhouses were destroyed, besides a large frame church which we trust will be re-erected this year. After the hurricanes, two epidemics of dysentery and whooping-cough had carried off quite a number of the young folks.

One little girl who was seized with the dysentery asked her father if our Eliza, with whom she used to play, would soon return; when told that she would not, she then asked if he would sing with her my translation of the "Jewels," and even in her weakness entered with great spirit into the verse, "Little children, little children, who love their Redeemer, etc." Very soon afterward she passed away into the spirit world as a "bright gem for His crown."

Mrs. Lawrie and I feel strengthened and refreshed by the kindly sympathy of the friends of the Mission, and that the Divine blessing may continue to attend our labors is our sincere desire. I am truly yours,

JAS. H. LAWRIE.

Woman's Organized Foreign Missionary Work

IN MISSIONARY LANDS.

"The Lord giveth the word: The women that publish the tidings are a great host,
"Kings of armies flee, they flee: And she that tarrieth at home divideth the spoil."
— Ps. lxviii., 11, 12. *Revised Version.*

A SUPPLEMENT.*

WHEN, a year ago, some collated facts were presented under the above caption, in these pages, their accuracy was, we believe, unquestioned, but it was positively disclaimed for them that they were comprehensive. No tables of missionary societies among mission converts were in existence and information regarding such was very scattering and incomplete. It seems fitting, after a year's time, to add something to the statements then presented. In this interval many more societies have been formed and opportunities have been afforded for learning of them; still this list, no more than before, claims to cover all the facts, and as, from time to time, fuller information arrives from the world-wide mission fields, we may offer further supplements to this "Supplement."

These societies are marvelously interesting in the very fact of their existence. They mark the stage of progress and illustrate the standard of the missions in which they are found. They are neither the blade nor the bud, but ripe fruit.

These societies are, also, very interesting for what they do. They are the home missionary workers in our foreign fields. As Miss Bush of Harpoot, Turkey, wrote:

"It is theirs to make the pulpit-seat comfortable with a cushion, to buy carpets for the church, help support the girls' school, buy a communion service or whitewash the chapel.

"Sarra, of Chermook, old, and with failing eyesight, sat near me at the close of our women's meeting.

"'Sarra, are all these women members of your society?'

"'Yes; all have subscribed. I am written down for seven *piastres* a year, though sometimes I do not know where it is to come from. The Lord knows that twice I have been hungry to bed to save money for this purpose.'"

The auxiliary of Sioux women in the Episcopal Mission at Pine Ridge Agency, South Dakota, placed a beautiful stained glass window in their church last Easter, bearing the inscription in the vernacular:

"TO THE GLORY OF GOD.
THIS THE WOMEN PLACED, 1889."

The window cost $100, and the sewing society had worked seven or eight years to get it. They might have had it sooner, had they not appropriated a part of their funds to the support of Indian clergy.

In many missions the woman's society not only supports purely home work, but has embraced the idea of the whole world to be won for Christ. The African women of our mission at Gaboon, last year, after putting a pulpit into the new church, sent $50, earned by making quilts, to the society at Philadelphia for general missionary purposes.

A beautiful story comes from our girls' school at Sidon, Syria, where teachers and pupils cleared $36 by their needles and sent the whole to the Board of Foreign Missions last July. At other times we hear of $4 received in New York, the proceeds of a crocheted table spread, or of oranges they have sent to the Orphanage in Beirût.

Last year they sent a contribution to Mexico City and in due time came the acknowledgment from Pastor Arcadio Morales. "We are now about to open the seventh house of prayer in the City of Mexico," he writes, "for which we will buy a lamp with your gift, a lamp which will be a double symbol of your ardent Christian charity and our most lively gratitude. In the hope that our act will be understood in the spirit in which it is meant, we beg leave to present you with a slight token of esteem from the Church of *Divino Salvador*. This consists of a chart in which are represented the different family types of our race, and when you fix your eyes on the map and find the sweetest name, 'Mexico,' remember that here there are hearts which love you in the Lord Jesus Christ."

The missionary who translated this letter adds: "The gift from the girls in Sidon Seminary has quickened the interest of members of Mr. Morales' church in work throughout the world, but especially in Syria. It stimulated the young girls who form the society of 'Christ's Jewels' to raise five dollars themselves for mission work."

So, then, girdling the world, "We, being many, are one body in Christ." These distant societies are very near to ours, for

* See *W. W. W.*, Dec., 1889, pp. 324, 325.

they are the offspring of our own in America. They have patterned after ours. They echo our voice. We pray; they pray. We give; they give. Whatever grace or power rests, with them or with us, it comes from the one informing Spirit of Christ and whatever is wrong or lacking is because His Spirit has not full possession.

The societies which we are about to name may be suitably introduced by one of much importance which has been developed this present year. Like the "Woman's Board for the Pacific Islands," this new society has the honor of being planted on missionary ground, while its membership is of purely European or American ancestry. Woman's Boards of English-speaking lands, take by the hand this sister of a British colony. Her name is

The Woman's Missionary Union of South Africa.

This Union is in connection with the Dutch Reformed Church. Headquarters, Wellington, Cape Colony.

The first called meeting was held March 21, 1890, and a Constitution provisionally adopted. Final action was reserved until October, 1890.

The Union has grown out of the Huguenot Missionary Society of Huguenot Seminary, at Wellington, whose faculty are American ladies. This Society has flourished for a number of years and already supports four missionaries from among the Seminary graduates; three of them in the Diamond Fields, the fourth in Bechuana Land.

Contributions of the Huguenot Society for 1889-90 amounted to $1,120.

The Society, more anxious for the good of the whole than for its own exaltation, comes into the Union as a strong and full-grown "Branch."

Societies Connected with American Missions.

The following (in addition to those given last year) have been reported to us by our own missionaries of the Presbyterian Church:

Brazil, San Paulo. Sociedade Auxiliadoria. Organized 1878. They hold monthly meetings combined with a social reunion, to which members bring fancy articles for sale and generally realize $25 or more at a meeting. They have raised considerable sums of money, which have been expended on their church edifice, parsonage and home missions. There is also a Juvenile Society.

At *Rio Claro* the Ladies' Society has on hand a fund of $200 which has been realized on articles which they have made and sent out to be sold from door to door.

There are, or have been, societies at *Larangeiras* and *Brotas.*

China, Canton. Girls' Boarding School. Organized 1889. The officers, all Chinese, conduct their business systematically. Membership, 45. Contributions for 1889, $29. The highest salary of the Chinese teachers in this Society is $5 per month. Two Bible readers are supported.

A "Dorcas and Home Missionary Society" also meets, on Saturday afternoons, to sew for the poor.

India, Woodstock School contributed nearly $70 to missions in 1888.

Mexico, San Salvador. The "Girls' Missionary Society" in the day school contributed $5 to the Conference in 1889.

*Persia, Hamadan.** Contributions for 1889–90 were as follows:

Woman's Society, $4.97; Faith Hubbard School, boarders, $11.31; same School, Christmas offering, $1.85; same, Mission Band, $18.02; Boys' Prayer-meeting, $4.10.

Persia, Oroomiah. Seven Bands of King's Daughters, organized in the fall of 1889, in the Fidelia Fiske Seminary. Girls from some of these Bands started other Bands in their villages, during vacation. They propose to aid the mountain mission in Koordistan.

Persia, Tabriz. A Woman's Society.

Siam, Bangkok. Girls of the Boarding School contributed $60 in 1888, in Sabbath collections and special gifts. At the close of 1889 they sent $15 to the Foreign Missionary Treasury in New York.

Brazil. At *Pernambuco* and *Campinas* are societies in connection with the So. Pres. Mission.

Egypt, Cairo. [U. P. Church.] Three Societies. The first organized in 1882; in 1887 had a membership of 56, contributed $50, supported two Bible women. The others, the same year, reported, respectively, 39 members, $37; and 48 members, $44.

Egypt, Assiout. In 1887, a membership of 86 contributed $74. Regular meetings and systematic study of mission fields, and but one member had failed in any duty assigned by the committee.

Japan, Osaka. [Cumberland Presbyterian.] The *Watch Myself and Work Society* sent $13.85 to Mexico in 1889. A second Band has also been formed.

China, Amoy. [Reformed (Dutch) Church.] Dorcas Society donated $50, besides garments, to the Children's Home, in a recent year. Earned their money by a sale of needlework.

Japan, Yokohama. King's Daughters in Ferris Seminary.

[*To be continued.*]

* These flourishing societies have been contributing for several years and it was an accidental shuffling of papers which caused their omission from the former list.

Letters from the Front.

SYRIA.

JEDEIDEH HOME UNFINISHED.

Miss Charlotte Brown writes, September 3, 1890, from Jedeideh (southeast from Sidon), where, it will be remembered, a summer vacation home for the Sidon station was projected a year ago:

We have enjoyed this summer in our comfortable quarters, though the upper part that we are to occupy is not yet finished, but we hope to take possession next year.

Since beginning this, we have had two teachers of the girls' school and a girl who works for us sitting here in the parlor with us, and I had to give up writing, especially when the talk grew lively over stories of robbers. We are alike the world over in our delight in such stories, even though they make us more timid. But now we have had prayers and they are gone, the girl is softly reading her Bible before going to bed and a loud little clock is cheerfully ticking.

A SOCIAL NEIGHBORHOOD MEETING.

I hope the school will be able to move into the lower part of this house next year, but it has not been thought prudent to make too much haste in the matter. The centre of the house (up stairs as well as down) consists of a large room, where we have a table, chairs and two divans. We have lamps in plain, wooden brackets, besides those on the table, and Sunday evenings, when it is lighted, it looks like a very cheerful place. We bring out the little organ from the parlor, collect the chairs and put our stock of Arabic hymn books on the table. It has become the custom for young people of the neighborhood and a few older ones to come in for singing. Before they go, one of the teachers or college students leads in prayer, after reading a portion of Scripture, and all rise and stand while he prays. Last Sunday evening we had over sixty present, many of them sitting on the floor or on hard sofa cushions, such as they use in this country. Most of the people understand that we do not approve of Sunday calling.

My sister was not feeling very well at the close of school, but this Jedeideh air and freedom from school worry have built her up wonderfully. Mr. Eddy took us on a tour of about two weeks and we visited several villages.

TOURING.

The first night we spent in Deir Mimas and, as it was Wednesday, were able to see a great number of the people at prayer-meeting.

The next night we camped (for we had tents) near the old Crusader's castle of Bâniâs. We were there parts of five days. It was touching to see how the poor Protestants appreciated the privilege of having Mr. Eddy talk to them. A simple Communion service was held Sunday morning and afterward I had a short meeting with the women. It ended rather disastrously, for I imprudently promised the children pictures and, though I tried to distribute them in a most orderly manner, a perfect bedlam was raised by women and children, one-half trying to quiet the other half by shouting at them at the top of their shrill voices. It would have been laughable had it not been sad, for I fear all the good effects of the talk were lost. The Protestant woman in whose house we were was much ashamed and vexed over the occurrence. I then and there resolved that I would never get myself into such a fix again, but would leave the cards to be distributed at some other time.

I look forward to being in Sidon again in the midst of our regular work, but I shall think many times of our delightful home here, of grand old Hermon and our pleasant Sunday evenings of song. You can imagine how nice it seemed after our camping experience to get back to substantial walls, through which naughty children could not peep (as they did in Rushaiya through the tent flaps) and to plenty of hot water and untraveled clothes. How thankful we are for our pleasant home!

Miss Barber wrote from Suk el Ghurb August 16, 1890:

It is now four weeks since we locked the school doors and turned joyfully away from the heated city. Miss Everett preceded Miss Thomson and myself in order to open up our mountain home, while we put away things and closed the school. We left Beirût shortly after six o'clock in the morning. Within four hours and a half we were waving our handker-

chiefs to the lone watcher on the piazza on the hillside and soon we were within dear Beit Loring, scarcely realizing that vacation had begun.

The last few weeks of the term were marked by nothing out of the usual routine. On Visitors' Day, in June, an exhibition of needlework was made in the school-room and, although notice of our intention had not been given early in the year and many articles made by the girls had been sent home, yet enough remained to offer a very good display. The specimens ranged from patchwork and crocheted edgings to dresses — five of the white woollen graduating gowns having been made by their respective owners. When five o'clock came, the friends gathered on the piazza overlooking the playground and the girls came out in their gymnastic suits and practiced in three divisions — free-hand movements and dumb-bell exercises, accompanied by the piano and led by two of their own number, and free-hand movements in which time was marked by the recitation of poetry. This last division was composed of the graduating class, who recited "Barbara Frietchie" with a good deal of spirit.

Mission Meeting convened in our village the week after we came to the mountains and kept us busy several days in attending meetings and entertaining guests.

Miss Holmes, of Tripoli, wrote warmly last year of the need of a church building to replace the poor room where Sunday services were held. She now says, September 1:

The Tripoli church is actually begun and we hope to occupy it in less than a year. You will all rejoice with us in the prospect of a suitable place to worship in. We are asking here that the Lord's house may be builded and no opposition may come from any source. We need it so and all feel there will be more hope of reaching the proud Tripolitans when they can come to a regular church building.

JAPAN.

THE UNITED SCHOOLS.

Miss Anna Davis, who has just returned to Bancho, Tokyo, wrote on September 20, 1890, briefly, but to the point:

Both schools started in on Monday morning, September 15, and it did not take long to get things into good running order. To be sure, "Graham Hall" is not quite finished. Carpenters and painters are still in possession and the girls are crowded into those rooms where the plastering is dry. Miss Leete is living in gypsy fashion and takes her meals with us. Misses Hays, Bigelow and Murray come out every day from Tsukiji, as their abode is not yet completed. The chapel is beginning to rise. The foundation is laid and many of the timbers are ready to be put into place.

Sixty out of eighty-six Graham Seminary girls have already moved out here. We have about the same number, but expect more, and think the united schools will come up to 140 or 150. The hard times and political changes have told on everything, but especially on the schools, it seems to me. The rage for English was too great when I went home and, perhaps, after this reaction, there may be a happy medium struck and kept.

CHINA.

FORGOT THE SINGER, BUT NOT HER SONG.

Mrs. Fitch wrote from Shanghai in August:

My husband and I, with our two youngest children, Joy and Alice, have just returned from a few days' visit at D——, our Ningpo Sanitarium. It was a great treat to us all. I had not been there for three years and was very anxious to see the dear old Chinese lady who, at that time, decided to worship the one true God. She is seventy-five, partially blind and somewhat infirm. Mrs. McKee, Mrs. Partch and I went together to call on her and Mrs. McKee said: "Do you remember Mrs. Fitch?" Said she: "Mrs. Fitch? No, I do not remember her." Said I: "Do you know about Jesus?" Her face brightened up and she said almost immediately: "Jesus I know." On asking her about prayer, she repeated the same short prayer she had learned then. We hope she is one who will be among the jewels on the last day.

SOME AFTERNOON CALLS.

Yesterday I went out with the Bible woman and had a most interesting afternoon. We called first on a Christian lady. She is quite lame, but has such a bright face and is so clean in her person and so pleasant in her manner that one does not think of her distorted body. Her husband is very fond of her. He keeps a tailor's shop, closing it on the Sabbath, and has suffered persecution lately because he is a Christian.

Next we visited a lady whom I had not seen for about fifteen years, when she was a little girl. She was always very pretty and rather interesting, knowing considerable about the Truth from long acquaintance with a missionary family, but not a Christian. She was married to an elderly man (who already had another wife) about six years ago. The two wives decided to live peaceably together and got on well enough (?), but he soon took a third wife and seems to care very little for the others now. We urged her to find in Jesus a refuge and comfort from all her sorrows. She said so young a woman as she will hardly be allowed to come to church and yet she would try to come occasionally. She has a beautiful home (from a Chinese standpoint), two pretty children, plenty of servants and means, and yet how unhappy!

After this we visited two houses where all were heathen and had most interesting talks with quite a number, men and women. We seldom talk with

many intelligent Chinese gentlemen, as they are either away from home or do not care to hear us, but yesterday was quite an exception.

"CANNOT BEAR TO BE OVER-APPRECIATED."

MRS. NEAL wrote from their new station of CHI NAN FU, Shantung, August 6, 1890:

You, like so many of those interested and believing in missionaries, have over-credited me with work as well as other good deeds done. Scarcely a letter comes from home that does not sting my conscience with a sense of the way we missionaries are over-estimated in almost every respect. It is absolute pain at times when the praise comes from those who, like yourself, have labored long for Christ and have always done, and still are doing, more for His cause than we who are, perhaps, nearer the enemy's strongholds. We love to receive your sympathy, long for your prayers and help, but cannot bear to be so over-appreciated.

CONTRASTS TO TUNGCHOW.

We are much further from the coast than when in Tungchow. The distance is only three hundred-odd miles, but by time it is two weeks inland. Our poor letter-carriers (our station, Wei Hien and two stations of the English Baptist Board) have banded together and hired two men, whose only business it is to walk to the "Post Office" and back with our letters. They take just a month for the round trip from here and back, so we have letters once a fortnight, which seems very seldom to us after Tungchow, where we had three mails a week.

We are living in a native house which has just been leased for ten years by the mission, and it is a good deal less convenient and healthful than the home we left. The restrictions placed upon ladies by the customs of this crowded city — the never being able to walk about freely for any purpose — is a trial to one who has come from a city where the people were always friendly and we could walk anywhere we pleased and were rarely reviled as we are here every time we go outside our doors.

But worse still is the hatred of us and the way the people of all classes hold aloof from us. And more than all else I feel the lack of plenty of work to fill each day and every moment of the day. When my husband can rent hospital buildings, if they are within reach of our home, I shall be able to work there. I hope in the autumn to teach a class when his new medical class is commenced and, when cooler weather comes, there is itinerating. That part of the work is promising. We have but a handful of Christians in this city.

INDIA.

MRS. JOHN (SARAH E.) NEWTON, Principal of the Girls' Boarding School at ALLAHABAD, wrote August 6, 1890:

The Girls' School is certainly beautiful for situation beyond most which I have seen in this land. It is not for Hindoos or Mohammedans, who would not come so far away from home or care for high school studies, but for the children of our Native Christians of the Lower Mission, and for others who may like to come. It is not possible to have day schools for them in every station, nor secure for them at home the training which they need. Discipline is unknown among the native races; so are order and system, and so, alas, are other virtues which lie at the foundation of Christian lives and Christian homes. None of these virtues come of themselves; slowly and laboriously they must be taught, if we would have such homes as we would like to see, such helpers as we would like to have. Yet, withal, let us never forget, and do not you who hold the ropes forget, that Paul may plant and Apollos water, but God alone gives the increase, and the only truly altered life is that which is guided and led by the Holy Spirit of God. But our part must not be neglected, and in no way, I think, can we so help the infant Church, spiritually and temporally, as by educating and training the children.

But why give high school education, you may ask? Simply because it is demanded if we would compete with the Roman Catholic and Ritualistic schools, which, fully manned and equipped, are trying (too often successfully) to undermine the Christians of all our large stations. "They are Christians," we are told frequently, "and they are willing to give our children a good education."

We have now forty-two pupils, nearly all boarders. These are divided into six classes, which are taught according to the Anglo-vernacular government schedule, and in addition have a Bible lesson daily. There are four teachers and a matron, besides Miss Babbitt and myself, and one pupil is teaching a class. On Sunday all go to Sunday school, then have breakfast and go again to church (in the compound) in the afternoon.

Teachers and girls do not eat together. Our food is as much as possible what we would have at home, while the girls have the food to which they are accustomed — dal and rice for breakfast and curried meat or vegetables and chapaties (unleavened bread) for dinner. Dal is the pulse of the Bible; there are six varieties. One of the teachers is always present at beginning of meals, marches the children in, has a blessing asked and, after meals, sees that food has been eaten, thanks returned and sees them out.

COLOMBIA, S. A.

WHAT HAPPENED TO AN INTERESTING BAND OF KING'S DAUGHTERS.

MRS. MARIA B. (FRANKS) LADD wrote from BARRANQUILLA September 15, 1890:

Mrs. Candor and I have had a severe trial lately. A King's Daughters' Circle had been started by

three influential Roman Catholic ladies — a mother and two daughters. I know them quite well, so when I heard that they wished me to join the Circle I responded cordially.

They are Cubans by birth, but have lived in New York many years, and the uncle, who is the railroad man of this country, is a naturalized citizen of America. In consequence of their life in the United States and sometimes in England, they are broad and tolerant in their ideas and have none of the narrow-minded fanaticism of the Barranquilla people.

We had a nice circle of twelve members, six Roman Catholics and six Protestants, and we all spoke English. We met every two weeks at the pleasant residence of Mrs. Cisneros, which is on higher land than Barranquilla, a little way out and cooler. We all looked forward to the meetings for the sociability, the profit we received from the readings and interchange of thought the little piece of home life it gave us and the way it gave us of doing good. We had raised something like $150 and distributed considerable among worthy poor, helped the Orphanage in the Roman Catholic Hospital under care of the Sisters and also the Orphanage which Mrs. Candor has started. We were as happy as could be in the work, so harmonious and forgetful of any party spirit, and were preparing for a sale of things we had made when, two weeks ago, just after one of our meetings, a messenger from the priest of this parish went to the Cisneros house with a letter from the Bishop of Cartagena. It was to the effect that he had heard of our Society and did not approve of it and unless the Cisneros left or disbanded it they would be excommunicated. He had heard we were "getting money under false pretenses to help the Protestants build a church."

The Roman Catholic members had interested several of their friends, among the best families of Barranquilla, and they had contributed as honorary members, paying a year or six months in advance. Indeed, the Society had created quite a sensation in town among both men and women, but many were under misapprehension as to the aim of the members and could not understand how Roman Catholics and Protestants could work together in harmony for the poor of both faiths. We had a meeting of all our members and decided to disband.

I imagine you will say, as Mrs. Candor and I have said, why are not these people more independent, as they know they are doing a very good work in an excellent way? Well, you know at home, as we in fanatical Colombia know much better, that Romanism and independence of thought and action are incompatible.

We Protestants did not ask for nor get a cent for mission purposes when we disposed of our funds, but Mrs. Candor and I suggested that they be appropriated to pay the expenses of a poor old woman whom we had been supporting in the hospital for several weeks. She is a great sufferer and probably will never recover. We voted to return to the honorary members the funds they had paid in advance and to give each one an account of the appropriation of all the money raised. They will see that the Protestants have not had very much toward a "church."

At an informal meeting last week, at which we disposed of our fancy and useful articles, Mrs. Cisneros remarked in a sad tone and with a sadder countenance: "I do like tolerance in the family, society and church." So has ended for the present our King's Daughters' Society. Perhaps in time Mrs. Candor and I may see a way open to commence again.

MEXICO.

"CLIMATE IS ABOUT ALL WE DO HAVE."

MISS WHEELER wrote from SALTILLO September 23, 1890:

We expect to close school the last of November for a vacation, after these eight months of steady work. We have not had much hot weather; I suppose not as hot as it is sometimes in Chicago. The climate of Saltillo is certainly very fine. But climate is about all we do have. As for food, there seems to be nothing to buy and everything of such a poor quality. As Mexicans live very differently from Americans they have what they want, but we could not live on food prepared as they eat it.

I think we may feel encouraged in the year's work. We began by finding prejudice against the school, but I now think if we are faithful we shall succeed. The girls add much to the church congregation, for we attend every service and do the singing, and at prayer-meeting they repeat verses of Scripture.

THE SILVER COMMOTION.

I wonder if you know how the recent Silver Bill has affected our finances. Our allowance falls far short of what it was a few months ago and, of course, our expenses are not any less. It is impossible to cut down expenses, unless by dismissing ministers, closing day schools and taking a less number in our boarding schools, and that is cutting into the vital part of the work, you see. I had hoped to take more scholars the first of February, but am not making any plans now. Our house is ample, our situation good and the field is large. We ought to be doing twice what we are. I suppose the same word comes from our other missions, in China and Japan, and it is a difficult matter for you to answer. We realize what a trying time it is, but can you realize what a trying time it is for us?

Miss Elliott stays in school all day and is quite well. I teach only a part of the forenoon, for I attend to the house, receive the calls, keep accounts, etc.

HOME DEPARTMENT

MONTHLY MEETING.—*December.*

Scripture Text, Isaiah ix., 7.—Of the increase of His government and of peace there shall be no end.
Scripture Reading, Luke xiv., 15–24.

"The great secret of a passion for world-wide missions is an apprehension of Jesus Christ in His world-wide relations."

General Topic—OUR MISSIONS IN SYRIA.

The religious sects in Syria classified as Moslem and Anti-Moslem. What has been accomplished among non-Moslem sects?

Beirût. The missionaries there. Jubilee of Dr. Van Dyck. The Beirût church; its pastor; its contributions; conversion of a Bedawy Arab. Women's Meetings. Report from Girls' Boarding School; Theological Seminary; the College; Work of the Press; difficulties overcome and special reasons for gratitude.

Sidon. The missionaries. Hostility of Government, Romanists and Moslems. Report from Girls' Boarding School and Boys' School. Meeting for Moslem Women. The Summer Home at Jedeideh; Village Schools.

Zahleh. The missionaries. Government interference; enmity of papists. A glance backward; signs of growing interest.

Abeih. The missionaries. Visiting substations. Work done at Baakleen among the Druzes; the Schools on Mt. Lebanon. Woman's Sewing Circle.

Tripoli. The missionaries. Teachers' Conventions. Report from Girls' Boarding School. Italian influence at Tripoli. Statistics of Syria Mission. (Refer to last Ann. Rep. of the various Boards.)

Read, The Druzes of Mt. Lebanon; Glimpses into Moslem Interiors. Education of Girls in Syria, telling of work other than that of our own Board (*W. W.*, Dec., '89). Light on Mt. Lebanon (*W. W.*, Jan., '90). Letter from Tripoli (*W. W.*, Apr., p. 101). Letter from Zahleh (*W. W.*, Sept., p. 247).

The Women of Syria described (*The Church*, Nov., '89). Other Missionary Agencies in Syria. A General Survey of Missions in the Levant (Dec., '89). Incidents of a Tour in Northern Syria (Jan., '90). Very interesting account of Syrian Girls, their home training, school training, etc. (p. 310, Apr.). Use of the Veil by Syrian Women (May). Village Mission Work in Syria (June). Jewish Immigration into Palestine (July, p. 9). Obstacles to Self-Support, and instances of generous giving in spite of obstacles (Sept., p. 227). (All in *The Church at Home and Abroad.*)

American Bible Society in Syria (*Miss. Review*, May, '90, p. 381).

How shall Mohammedans be Evangelized? (*Miss. Review*, June, '90, p. 428.)

The Future of Palestine (*N. Y. Evangelist*, Oct. 9, '90). Railroads and Missions in Palestine (ditto, Oct. 16).

In view of the financial needs of both the Home and Foreign Boards, there should be earnest prayer that the deficit of the past year may be made good and larger gifts pour in that the work of the present year may not be hindered. Oh, for the teaching of the Holy Spirit that the grace of giving may be quickened!

E. M. R.

WHY THE SILVER BILL AFFECTS FOREIGN MISSIONS.

ALMOST all the work of the Board is carried on in countries where the coin is silver. In order to pay the native helpers, as well as the missionaries, the Treasurer of the Board sends bills of exchange, payable in American gold, to the different fields. With these bills of exchange the Mission Treasurer buys the silver coin which he must use in paying the expenses of the Mission.

In looking ahead for a year, the Board estimates the value of the gold for which its draft is drawn, based on the price during the year preceding and, knowing that it must pay a certain amount of silver dollars on the foreign field, calculates that it will take a given number of gold dollars to procure the silver. This method is followed by the United States Government.

At the beginning of this year, 1890, the United States estimated that one thousand silver dollars could be bought in China (which will serve for an example) for seven hundred and fifty gold dollars, and the Board of Foreign Missions did the same. As a result, if the Board had to pay $1,000 for native laborers or buildings or any other kind of work, it would only need to send $750 to China.

If, however, the price of silver changes and it costs more to procure a silver dollar, or rupee, or toman, all this will be changed; and this is just what has occurred. The law passed by the United States Congress directing the purchase of silver by the United States Treasury has increased the demand for silver and, like

any other commodity, the price has risen. Then there has been speculation and the price of silver has varied from day to day very greatly.

Without attempting to explain all the changes, the one fact is that, at the beginning of the year seven hundred and fifty gold dollars would buy one thousand silver dollars, but later on it required nine hundred and twenty-five.

The Board could not change the amount to be paid for work for which it had contracted, so that, for every $1,000 expenditure, $175 more were needed than when the year commenced. This will change from time to time, but on the whole there is going to be a very large expense, certainly over $50,000, to meet the loss due to this one item.

Wm. Dulles, Jr. Treasurer.

? ? ? ?

You remember how a spiteful critic likened the deformed poet Pope to a question mark, defining him and it in one breath "as a little crooked thing that asks questions." Such am I, just now. May I look for answer to the missionaries and home workers?

There is talk of necessary evils in connection with missionary work. Have you not heard the term applied to *specialization?* As a term it must be a harmful one. Why should any object of Christ's work in this world be specialized? The term is *not* understood and is, so far, a pernicious use of English. Special objects are called "necessary evils." This is incongruous, as evil does not usually operate to the extension of His Kingdom and, if it did, we would not be justified in using it. Since, then, they are not evils, let us see what they are, for their *special* quality would seem to reside in the special misunderstanding with which they are regarded.

What *is* a Special Object? An earnest woman inquired: "Just where is the money of our Band most needed?" At that time it was most needed in the building fund, which we suggested. The reply promptly returned was: "Let the grown people build the houses; give the children a *special object.*" Now, what was her idea of a special object?

Another Band leader asked: "Where shall our money go?" Limited as to buildings, we suggested a share — scholarship, if you prefer — in a certain school. The answer came: "We do not want to give to a school; we want a *special object.*" Now, what that leader wanted was a single object individualized, whose particular face could be photographed and whose distinct individuality could be prayed for.

Still another zealous president of a Band writes for a special object in this wise: "We want a girl in a school in China; we would like to know her name and have her photograph. Please tell us all about her and let us hear before Saturday!" But even the cable was inadequate and we were obliged to deny ourselves the pleasure of a reply by Saturday, at the same time agreeing that she knew, at least, what a special object may be.

Another view of this branch of our work is set forth, not infrequently, in these words: "I want my money to go to no established school, but to something that would not be done if I did not provide the funds."

Now, what *is* a Special Object? Here is the true and only answer: A special object is a particular part of foreign missionary work included in the annual estimates of the Board, which is supported wholly or in part by a Band, a Society or individual. It is NOT AN EXTRA *and never should be.* It is *always* in the regular estimates of the Board and is given out by the women's societies only with approval of the Board in New York. The question then arises, Why do we have special objects? They are supposed to be necessary to stimulate interest among workers at home, but it is an open question whether a study of the field as a whole, giving to the work as a whole, would not broaden our view and spiritually enlarge us. As a happy medium between a "girl in China" and the whole world, we suggest that money be designated for one department of work — for instance, for printing in China, for medical work in China, for day schools, for boarding schools, and we could still have our general fund to which many of our most faithful workers are devoted. After all, the root of the matter, as put by a missionary, is this: "Should it not be stimulus enough for God's children to know 'the Lord hath need of it,' to make them willing to give? And would it not be more pleasing to Him if this were made *the* special object of their gifts?

M. D. P. and M. W. T.

PHILADELPHIA.

SINCE LAST MONTH.

ARRIVALS IN THE UNITED STATES.

October 26.—At New York, Rev. Henry Forman and wife from Saharanpur, India. Addressed, Penfield, Pa.

November 10.—At New York, Rev. F. W. March from Syria. Address, Auburndale, Mass.

DEPARTURES.

October 18.—From New York, Mrs. Hardin, to rejoin her husband at Suk el Ghurb, Syria.

October 27.—Rev. Isaac Boyce and wife, returning to Mexico.

November 1.—From San Francisco, Miss Sarah Smith, returning to Sapporo, Japan.

November 1.—From New York, Rev. John McMillan, M. D., and wife for West Africa.

November 5.—From New York, Rev. Wm. Jessup and wife to Syria. Mr. Jessup, as readers may conjecture, is the son of Rev. H. H. Jessup, D. D.

MARRIAGES.

August 18.—At Tientsin, China, B. C. Atterbury, M.D., and Miss Mary Lowrie, daughter of the late Rev. Reuben Lowrie, all of Peking.

September 30.—At Landour, North India, Rev. John Forman and Miss Emily M. Foote, of the Woodstock School.

August 21.—At South Bristol, Maine, Rev. Chas. Ransom and Miss Susie Calhoun, formerly of the Syria Mission. On September 6, Mr. and Mrs. Ransom sailed from Boston for the Zulu Mission, South Africa, under direction of the A. B. C. F. M.

DEATHS.

September 11.—At Murree, in the Punjab, Miss Margaret A. Craig, for twenty years missionary in North India.

September 12.—At Tungchow, North China, Rev. E. G. Ritchie, of dysentery, after an illness of thirteen days. Mr. Ritchie joined the mission a year ago.

October 9.—At Nanking, Central China, Rev. R. E. Abbey, of dysentery. Mr. Abbey has been in the service eight years.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.
Directors' Meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

AMONG the missionaries who sailed from New York in September were three who go as our representatives, Mrs. Vanneman, Mrs. Hannum and Mrs. Ewing. Mrs. Van Schoick also sailed from San Francisco a month earlier for the Shantung Mission. That the long journeys by land and sea may be safely made and that our Father's blessing may attend the efforts of these new recruits from the very beginning, should be our constant prayer.

MISS NANCY HUNTER, who was for several years our missionary in Greenwood, Dakota, comes back to us as Mrs. Lindsey and is happy to be at work with her husband among the Dakotas at Poplar Creek, Montana.

PLEASE notice the change in Auxiliary Secretary on third page of cover, and it is always well to consult that page before addressing a letter. Inquiries with reference to missionary boxes may also be sent to Mrs. Bogardus.

THE following resolutions were offered by Mrs. John Gillespie, of Elizabeth, at the synodical missionary meeting of New Jersey, held at Camden Oct. 15, and were adopted with enthusiasm. The plan meets with hearty approval at headquarters and we are glad to recommend it to all our Societies and Bands which have not already a time and plan for thank-offering services:

I. That special thank-offerings should be made in March, in connection with the closing meeting of the missionary year, by all our Auxiliaries and Young People's Societies.

II. That each member give not less than twenty-five cents, this being in addition to her annual gift through the society, to be used for sending out new missionaries.

III. That the service be largely one of thanksgiving for the blessings of the year and prayer for the *home workers*, bearing specially in mind the annual meeting.

TO help in preparation of heart for thank-offering service, a new leaflet has been prepared called, *A Cup of Thanksgiving*. It is intended to accompany thank-offering envelopes and will be furnished free, except postage. Another leaflet, which many Band leaders will welcome and which is perhaps needed just as much in some Auxiliaries, is, *How Our Mission Band Learned to Pray*. Price, 3 cents each, 15 cents a dozen.

THE increased demand for Missionary Question Books, on account of their use in the Prize Contest of the Young People's Society of Christian Endeavor, has made necessary new editions of those for Syria and Siam. Rev. Samuel Jessup and Mrs. House have kindly consented to make the revision, bringing the facts in connection with those missions up to date. Price, 5 cents each.

FRESH letters have been copied as follows: from Mrs. Ladd (Miss Franks), Barranquilla, Colombia, and from Mrs. Porter, Corytiba, Brazil. We receive requests for the letters mentioned in our lists from all parts of the country, as well as from the societies within our own territory. We are glad to send them wherever they will be valued, but the fact that so many are called for makes it necessary for us to repeat our request that a postage stamp should always accompany the order.

From Chicago.

Meetings at Room 48 McCormick Block every Friday at 10 A. M. Visitors welcome.

WE have greatly enjoyed having Mrs. Douglass with us for a month or more. Although she now makes her home in California, we still claim her as "one of us," and are always glad to hear her hopeful, inspiring words. One day she spoke of the large meetings and said: "If you think of the numbers of women in our churches here in the city, you will not speak of these meetings as large but small."

OUR President and Executive Committee extended an invitation to the Missionary Committees of the Christian Endeavor Societies in the Presbyterian Churches of the Chicago Union to meet at "Room 48," at some convenient time, to become acquainted with these headquarters and to confer upon ways and means for raising the salary of Miss Colman, the first to go out from them as a missionary and whom they wish to support. The time chosen, October 18, proved a stormy evening, but a goodly delegation was at hand. The rooms were cheery and bright with lights and pretty draperies arranged about the pictures and cabinets. Curios from India were on the table, that country being of special interest because Miss Colman has gone to Allahabad. After a season of sociability, the recently-elected President of the Union, Ira Allen, Jr., called to order and stated the object of the meeting. Reading of Scripture and singing were followed by sentence prayers in which several took part. Mrs. Penfield welcomed the members in a few earnest words; a quartet from the Third Church sang "One sweetly solemn thought," and suggestions and plans were then talked over. There being more than thirty societies of our denomination in the Union, they felt no hesitancy in assuming the amount required, but the best way to raise it was not so clear and a committee was appointed to devise plans for immediate action.

DURING the month we had a pleasant call from Miss Lucy Guinness, of London, compiler and editor of "*In the Far East.*" She is in this country under the auspices of the Young Women's Christian Association, presenting the cause of missions in schools and colleges for young women. We hope to greet her again at one of our Friday meetings.

AT one of the late meetings in the month Mrs. Wells, of Indiana, told us in her inimitable way of her recent visits among societies and churches in North Dakota. She had urged the weak home mission churches to organize for prayer and study of the fields and endeavored to convince them that prayer was as necessary as money.

WE will gladly send our blue and white, extra-cent boxes free to all the children of the Northwest who are gathering *extra cents* to help on the *Industrial Work at Lakawn.* Send two cents postage for five boxes. Address 48 McCormick Block, Chicago, Ill.

From New York.

Prayer-meeting at 53 Fifth Ave. the first Wednesday of each month at 10.30 A.M.

IF, however, our friends in coming to the city cannot include the *first* Wednesday in their plans, they will find a welcome any Wednesday at the same hour and will often meet our missionary friends.

DURING October we have had with us Mrs. J. N. B. Smith, of Shanghai, who, as Miss Fanny Strong, at one time had charge of our Girls' School in Peking; also her successor, Miss Ward, the failure of whose health obliged her to return home. Another morning, Miss Sarah C. Smith of Sapporo, Japan, came for a farewell visit, on the eve of sailing for her distant home, and shared in our greeting of Dr. Mary W. Niles, assistant physician in charge of the hospital in Canton, whose vacation is just commencing. And we always have the letters from our missionaries, to which, this year, an added interest is given by the notes and comments of our own Mrs. Arthur Mitchell, who has recently met so many of the writers in the midst of their work. As, when Miss Holmes mentions in her letter that the church in Tripoli has been commenced and adds: "Ask Mrs. Mitchell to tell you of the room in which our services have hitherto been held."

MRS. WALTER CONDICT, after a year spent among our Missions in Japan, Korea, China, Siam, India and Syria, is now visiting our societies by arrangement with our Board. Correspondence in regard to Mrs. Condict, *or other speakers*, should be addressed to Miss Janeway, 53 Fifth Avenue.

WHILE societies and individuals have assumed the salaries of most of the married and unmarried women who have recently gone out under the care of our Board, a large sum is needed to pay for outfits and traveling expenses, as well as to provide homes for these and other missionaries who also have claims upon us. It is to these objects that our auxiliaries are requested to contribute, in addition to the work already assumed by them. The praise offerings, which we are glad to know are given annually by many of our societies, can be applied in the same way.

AT the Managers' meeting in October it was stated that during the summer three missionaries of the New York Board had arrived at home and nine had gone out to their fields. Two young ladies have also been placed in the Medical College of Philadelphia, where they are fitting themselves to go out as medical missionaries under charge of our Board.

A NUMBER of new leaflets have been added lately to our list of publications. "Giving: What, How, When?" two cents each, twenty cents per dozen; "Pa Ang, the First Laos Convert," do.; "Paula Dean's Desire," do.; "Every One Wanted," six cents per dozen; "How our Mission Band Learned to Pray," two

cents each, fifteen cents per dozen; "Preparing the Way," do.; "Burdens or Wings?" do.; "The Chinese Daughter-in-law" (reprint), do.; "Infanticide in China," one cent each, ten cents per dozen; "So Much to do at Home" (prose), do.; also a short sketch of the life of John G. Paton, missionary to the New Hebrides, at five cents each, fifty cents per dozen. This last is the first of a series of short Lives of Missionary Heroes, others of which will shortly follow; they are adapted for young people. Now comes, too, the Missionary Calendar for 1891, arranged by the Northwest Board, but for sale by all the Boards, price, thirty-five cents; and lastly, a card giving the names and stations of our missionaries now in service, with a condensed statement of the work of our Board and with brief mention of our present needs. This is free.

From Northern New York.

TOO late for mention last month, came letters from Mrs. Velte, of Lahore, and Mr. Jeremiassen, of Hainan. These letters will be of interest to all the Auxiliaries and can be obtained of Miss Meneely, 30 Elk St. Albany.

FOUR years ago every Auxiliary and Band were interested in raising the $3,000 needed for buildings in order that the mission on Hainan might be started. Now, through Mr. Jeremiassen's kindness, we can all see these buildings, photographs of which he has sent with his letter.

WE specially desire to call attention to Mr. Jeremiassen's appeal for a lady missionary. We were honored of God in being permitted to raise the sum which enabled the Board to open this mission; why should we not covet the honor of supplying this great need? Let earnest prayer be offered that the right woman, one, as Mr. Jeremiassen says, "who can in truth say, 'Take my life and let it be consecrated Lord to Thee,'" may be found in our midst, who, for the Master's sake, will be glad to go and work among the women and girls of Hainan.

THE new work undertaken by our society has always been presented at our fall meeting, that all might know into what new fields the society was reaching out and thus be able to remember all the work in their prayers. This meeting having been omitted, we mention the enlarged work here:

For Dispensary in Hamadan, $150; for hospital work in the same place, $150; for chapel at Guatemala, $85; for industrial school at Lakawn, $100. This last is exclusively for the children, as the circulars sent out have already stated. Our share in this work is comparatively small, but all over the amount needed will be used for general work in Lakawn.

MORE than half of our missionary year has gone, and what has been the record of these past months? Has each Society and Band earnestly striven by faithful attendance at the meetings, by prayerful giving, to have this year the best in our history? If not, let these remaining five months witness renewed consecration to the work and more earnest prayer for the coming of His Kingdom.

From St. Louis.

Meetings at 1107 Olive Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1107 Olive Street.

DR. GILLESPIE, of the Foreign Board, met with us at the Board Rooms on his way from Kansas meeting of Synod. The hour he kindly gave the ladies proved a very profitable one.

SYNODICAL meetings of Missouri and Kansas were well attended. Miss Geisinger added much to the missionary inspiration of both meetings. Let us pray for a renewal of missionary zeal as a result of these gatherings.

WE are straining our ears to hear tidings from our young people's societies and bands about these three things: that Lakawn Industrial School — surely our Southwest must help haul some timber for that; then Mr. Ward wants a small printing press for the Boys' School, Teheran, to keep those bright Armenian and Moslem boys busy, and, oh, how many "extra-cent-a-day" banks have we?

DO let us remind you, dear people who don't know what in the world to give as a Christmas token, that the most charming calendars imaginable can be had by sending to 1107 Olive Street, for thirty-five cents each. They will take your friends a missionary trip around the world, a day at a time, and possibly secure their prayers for the blessed cause. Do send for some. They are a vast improvement upon pincushions and penwipers as gifts.

WE have a "Medical Fund" which we would like to see growing. The aim is to invest enough money as a "fund" to be able with the interest to support our medical students during their course in college. Who will send a Christmas gift for this fund in memory of the first Christ-mass morning?

From San Francisco.

Board Meeting, first Monday of each month at 933 Sacramento Street; business meeting at 10.30 A. M.; afternoon meeting and exercises by Chinese girls in the Home at two o'clock. Visitors welcome.

AS the glad Christmas time draws near, how constantly we think of our dear ones, how busy we are working and planning that all may be remembered! And, when Christmas comes, how happy we shall be in seeing the joy our gifts have brought! Dear workers, how many of us are planning to give anything to Him who has made our rejoicing at Christmas possible? Let us offer our thank offerings willingly that soon all the world may know that Christ is born.

GOOD news comes from one of our young people's societies in San Francisco. These young

people are looking to thank offerings rather than to entertainments to redeem their pledges for the year. A mite box is given to each member and these are collected once in three months. At the last meeting, a friend gave a thank offering of $68; this, with the money from the young people, made $100 to send to the Board Treasurer. Would it not be well if more societies adopted the mite-box and thank-offering plan?

A FEW months ago, a minister from the East said in a sermon here: "I am thankful that there are no more slaves in our country." As we listened, the faces of the girls in our Home came up before us; we remembered that these children had been rescued from wretched lives of slavery and we wondered if all of our auxiliaries realize the importance of this work. How we wish we might have better accommodations for these girls! It is hard to crowd forty-five children into a few small rooms, and yet this must be done until we can hear the glad command to arise and build.

How many of our workers have seen any of the pretty leaflet covers painted by Kum Leen, one of the girls in the Home? They are just the thing to send with Christmas gifts. Price, ten cents each, including one of the following leaflets: "How do the Girls come to the Mission Home?" "A Little Owl," or, "About the Ten Virgins, Ah Gunn."

NEW AUXILIARIES AND BANDS.

COLORADO.
Denver, Ch. of the Redeemer.

DAKOTA, NORTH.
Backoo.

DAKOTA, SOUTH.
Pierpont.

ILLINOIS.
River Forest.

INDIANA.
Franklin, Florence Fulton Cir.
Thomtown, Brier Mem. Soc.

IOWA.
Cedar Falls, King's Gleaners.
Cedar Rapids, 1st Ch., Holmes Soc. (Young Ladies).

KANSAS.
Clay Centre.
Cora.
Idana, Bd.
Kansas City, Grandview Ch., Sunbeams.
Waverly, Bd.

MASSACHUSETTS.
Quincy, Little Helpers.

MICHIGAN.
Pontiac, S. D. Cir.

MINNESOTA.
Willmar.

NEW JERSEY.
German Valley.
Merchantville.
Succasunna.

NEW YORK.
Dunkirk.
Silver Creek, White Guard Bd.

OHIO.
Chillicothe, Union Ch.
Frankfort, King's Daughters.
Greenfield, Mizpah.

PENNSYLVANIA.
Ashley, Advanced.
Bright Lights (reorg.).
Gerald F. Dale Bd. (reorg.).
Fairchance, Young People's.
Warrior Run.
Watsontown.
Wilkes Barre, Westminster Cb.

WYOMING.
Newcastle.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from October 1, 1890.

[PRESBYTERIES IN SMALL CAPITALS.]

BUTLER.—Butler, 22.12; Centre, 13; Centreville, 15; Grove City, 22.50; Martinsburg, 5; Mt. Nebo, 16; North Liberty, 1.55; Plain Grove, 5; Zelienople, 27.11, 137.28

CARLISLE.—Carlisle, 1st, 25; 2d, 22, Y. L. B., 12.50, Boys, 3; Metzgar Inst., 11.50; Chambersburg, Falling Springs, 19.56, Y. L. B., 40; Dillsburg, 7, Ch. Endeavor, 2.50, Golden Rule, 2.63; Gettysburg, Miss McPherson, 30; Harrisburg, Market Square, 39.25, Senior Dept. S. S., 58.47, Willing Helpers, 10; Mechanicsburg, Boys' Brigade, 5, Birthday Bd., 16; Mercersburg, Y. L. B., 5, Thomas Creigh Bd., 5; Newville, Hopeful Workers, 50; Paxton, 35; Steelton, 2.21; Upper Path Val., 10, 411.62

CHILLICOTHE.—Bainbridge, 4.50; Chillicothe, 3d, 8.70; Concord, 5.75, Willing Workers, 15.50; Frankfort, 7.55; Greenfield, 34.48; Hillsboro, 50, Sycamore Valley Br., 7.50; Mt. Pleasant, 5; Marshall, 6; North Fork, 6.60, Cheerful Givers, 9.36; Pisgah, 7; Union, 6.44; Washington C. H., 11.84, Y.L.B., 7; Wilkesville, 5.02; Wilmington, 2.75, 200.99

CLARION.—Callensburg, 15; Foxburgh Bd., 5; Leatherwood, 17, Y. L. B., 19.08; New Rehobeth, 24.69; Oil City, 2d, 25; Pisgah, Snowflake Bd., 5; Reynoldsville, Little Builders, 3.75; Richland, 10.25, 124.77

COLUMBUS.—Columbus, 2d, 30.10, Y. L. B., 40, a lady, 45; 5th Ave., 7.20; Westminster, 4; Lithopolis, 3; London, 14, Finley Bd., 12.50, a lady, 7.50; Westerville 10.10, 173.30

DAYTON.—Clifton, 10; Dayton, 1st, Y. L. B., 50; 4th, 30; Memorial, 5; Franklin, 13.78; Greenville, 15; Piqua, 14, S. S., 30; Reiley, 5, 172.78

ELIZABETH.—Clinton, 13.95; Dunellen, 25; Elizabeth Ass'n, 100, Marshall St. Bd., 50; Lower Valley, Little Reapers, 10; Metuchen, Little Gleaners, 25, I. H. S. Bd., 8; Plainfield Ass'n, 89.13; Pluckemin, 46.50, Crescent Bd., 23; Roselle, 20.32, 410.90

HUNTINGDON.—Alexandria, Hartslog Valley Bd., 11.66; Altoona, 1st, 39.60, Coral Workers, 15; Birmingham, 10; Duncansville, 13; E. Kishacoquillas, 28.55; Hollidaysburg, 122.95; Huntingdon, 50; Penfield, 6; Pine Grove, 19.75; Sinking Valley, 21; Spruce Creek, 295.49; Tyrone, 45, Three Bds., 10; Upper Tuscarora, 10; Warrior's Mark, 121.98, 819.94

KITTANNING.—Apollo, 33.19, Hopeful Bd., 3.02, Faithful Workers, 1.29; Elderton, 13.50; Eldersridge, 31; Freeport, 25; Indiana, 85; Kittanning, 200; Mechanicsburg, 8.95, Andende Bd., 5.25, Saltsburg, 30; Presb. Soc., 30. 466.20

LACKAWANNA.—Scranton, Washburn St., Bd., Gleaners 8.13

LEHIGH.—Summit Hill, 30.00

MONMOUTH.—Beverly, 29; Jamesburg, Rhode Hall Bd., 30; Long Branch, S. S., 33; New Gretna, 7.50, Heart and Hand Bd., 3; Shrewsbury, Eatontown Bd., 25, 127.50

MORRIS AND ORANGE.—Dover, 29.20; East Orange, 1st, 100; Hanover, 75, Cheerful Workers, 19; Madison, 30; Mt. Olive, 10.60; New Providence, 10; Orange, 2d, 100; Summit, 67; South Orange, 65.25, Vailsburg, S. S., Boys' Bd., 7; Wyoming, 15, 528.05

NEWARK.—Montclair, Trinity, 100.00

NEW BRUNSWICK.—Amwell, 1st, 15.35; 2d, 11.65; Bound Brook, 15; Flemington, Gleaners, 25, E.B.V.F., 50; Lambertville, 122; Milford, 30; New Brunswick, 1st, 25; Pennington, Foster Bd., 40; Trenton, 3d, 20, a lady, 36; Prospect St., 43.33, 433.33

NEWTON.—Andover, 4; Asbury, 10; Belvidere, 1st, 40; 2d, 15.40; Blairstown, 10; Deckertown, 25; Greenwich, 6; Hackettstown, 17.25; Newton, 17.50, Watchers, 15.81; Oxford, 1st, 10; 2d, 27.01; Stewartsville, 27.50; Yellow Frame Bd., 6.09; Pres. Soc., 14.35, 245.91

PHILADELPHIA.—Bethany, 100; 10th, a lady, 120, 220.00

PHILADELPHIA, CENTRAL.—Kensington, 1st, 130; Memorial, 20; Olivet, primary cl., 20, 170.00

PHILADELPHIA, NORTH.—Abington, S. B. Smith Bd., 6.10; Ashbourne, 10.35; Bristol, 8.50; Chestnut Hill, 144.65; Fox Chase, 7; Frankford, Boys' Bd., 31; Germantown, 1st, 100, Eliot Boys' Jr. Bd., 18.88; 2d, 100, Non Nobis Bd., Jr., 5; Leverington, 7; Manayunk, 50, Ch. of the King, 11; Neshaming of Warwick, 32, 531.48

PITTSBURGH AND ALLEGHENY.—Allegheny, 1st, 107.65, Children's Bd. 40; McClure Ave., 50; North, 100.80, S. S. 150; Providence, 12; Bellevue, Boys' Bd., 4.65; Bethel, S. S., 32.10; Cannonsburg, 1st, Y.L., 8; Crafton, Ch. Workers, 6.25; Emsworth, 37.50, Little Branches, 5.12; Freedom, 5; Glenshaw, 12; Hazlewood, 50; Hoboken, 4, Y. L. S., 25; Leetsdale, 40; McDonald, 33.77; McKee's Rocks, 14; Monongahela City, 50; Oakdale, 10.26; Pittsburgh, 1st, 5; 2d, A. Howard Bd., 87; 3d, 90; 4th, 21.20; 6th, 22.35; East Liberty, 296.75, Pansy Bd., 9.29, Happer Bd. 7.10; Lawrenceville, 30; Park Ave., 31.56, Gleaners' Bd., 18; Shady Side, Nassau Female College, 39; Rochester, McCauley Bd., 5; Raccoon 22; Sewickley, 97; Springdale, Bd., Sen-

tinels, 3; West Bellevue, Berean Bd., 40, Children's Bd., 25, a lady, 5, 1,636.60

Portsmouth.—Ironton, 20; Jackson, 5.25; Manchester, 12.35; Portsmouth, 1st, 21.10; 2d, 32; Ripley, 7, 97.70

Syracuse.—Syracuse, 4th, 110.00

Union.—Hopewell, 2.50; Knoxville, 2d, 37.40; 4th, 14.27; New Market, 18.75; Maryville, 2d, W. Workers' Bd., 2.45; Maryville, New Providence, 10; Rockford, 5.50; Shannondale, 10.50, Bd., 9.55; Westminster, 5, 115.92

Washington.—Burgettstown, 27 75; a lady, 5.55; Claysville, 50, Aftermath Bd., 25; Cross Creek, 50, Loring Bd., 11; Cross Roads, 4, Y. P. B., 5; Holliday's Cove, 10; Forks of Wheeling, 38; Upper Buffalo, McMillan Bd., 30; Washington, 1st, 125, Cornes Bd., 25, Brownson Bd., 7.08; Wellsburg, 30, Mackey Bd., 15.70; West Alexander, Hold the Fort Bd., 35; Wheeling, 1st, 98.26, Cherith Bd., 20, Sydney Ott Bd., 9.60, 621.94

Washington City.—Falls, 11.50; Washington, 1st, 27.50; 4th, Bd., King's Daughters, 12.50; 6th, 10, Cheerful Givers' Bd., 5; 15th St., 6; Assembly, 10; Covenant, 15; Eastern, 4.10; Gurley Mem., 20; Metropolitan, 54, Mateer Bd., 10; New York Ave., 15; Bethany Bd., 10, L. B. C., 5.60; North, 7.50; Western, 18.75; West St., 18, Band, 4.48; Westminster, 11, 285.93

Wellsboro.—Coudersport, 6.67; Elkland, 9.18; Farmington, 2.67; Mansfield, 6.25; Osceola, 6.67; Tioga, 3.60, 35.04

West Jersey.—Bridgeton, 1st, 32.46; Cedarville, two chs., 16.75; May's Landing, 7, 61.21

Westminster.—Bellevue Bd., 26; Chanceford, 64; Chestnut Level, 38.14; Columbia, 60; Leacock, 30; Little Britain, 20; Slateville, 12; Union, 33; York, 1st, Always Ready Bd., 13; Pres. Soc., 334.75, 630.89

Wooster.—Apple Creek, 3.60, Y. L. B., 2.55; Canal Fulton, 10; Congress, 16; Creston, 5.10; Dalton, 6; Hopewell, 25; Jackson, 8; Mansfield, 5.38; Savannah, 17, Pearl Seekers' Bd., 15; Wayne, 2.50, Light Bearers' Bd., 3.63; Wooster, 1st, 17, Y. L. B., 15; Wooster, Westminster, Coan Bd., 40.01, 191.77

Zanesville.—Brownsville, 6; Coshocton, 8; Dresden, 15; Duncan's Falls, 7, Ada Gault Bd., 3; Granville, 25; Homer, 10; Mt. Pleasant, 3.05; Mt. Vernon, 12.50; Newark, 2d, 90; Pataskala, 19; Roseville, 4; Utica, 5.25; Zanesville, 1st, 10; Putnam, 16.25, a lady, 25; 2d, 36, 295.05

Legacies.—Philadelphia, Bessie C. Allen, 1,000; Zanesville, O., Melinda Struthers, 250, 1,250.00

Miscellaneous.—Lancaster, Pa., a friend, 100; Long Branch, N. J., Bessie Green, 1; Connellsville, Pa., a friend, 165; Downington, Pa., 25; Ravenswood, W. Va., Bessie Bochtel, 1.30; Scranton, Pa., 2; interest on investments, 162.84, 457.14

Total for October, 1890,	$11,101.37
Total since May 1, 1890,	$25,634.84

Mrs. Julia M. Fishburn, *Treas.*,
November 1, 1890. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to October 20, 1890.

Alton.—Plainview, 3.30

Bloomington.—Bloomington, 2d, 82.01, Cheerful Workers, 4; Chenoa, 16.75; Clinton, 20; Danville, 30; El Paso, 8.80; Gilman, 17; Lexington, S.S., 8; Philo, 30; Piper City, Neely Bd., 35.70; Selma, 7.97; Tolono, 4.27, 264.50

Cairo.—Carmi, 10; DuQuoin, 20.66; Pasturefield, 4.05; Tamaroa, S. S., 20; Wabash Ch., 10, 64.71

Cedar Rapids.—Cedar Rapids, 1st, 35, The Holmes Society, 23; 2d, 30, 88.00

Chicago.—Chicago, 1st, 59.50; 2d, 161.50, S. S., 16.90; 4th, 63.50, Y. W. S., 6.16; 5th, 7.25, Rosebud Bd., 2.63; 6th, S. S., 36.63; 8th, 25; Ch. of the Covenant, 16.87; Reunion Ch., 12; Evanston, S. S., 20; Joliet, Central Ch., 134.75, Y. P. S., 7.97, S. S., 13.09; Lake Forest, 88.21; Lake View, 19; Manteno, 12.65; Peotone, 19.38, S. S., 5.62; Presb. off. (less Presb. and Syn. exp.), 39.63, Misc., per Mrs. Angle, 48, 816.24

Chippewa.—Eau Claire, 25; Hudson, 10; West Superior, 15, Earnest Workers, 5, 55.00

Council Bluffs.—Atlantic, 6.25; Bedford, 7.20; Clarinda, 9.53; Corning, 12.50; Emerson, 5; Logan, 1.80; Malvern, 12; Red Oak, 3.30; Woodbine, 6. 55, 64.13

Crawfordsville.—Bethel Ch., 2.50; Bethany Ch., 32.50; Crawfordsville, Centre Ch., S. S., 40, Boys' Bd., 2; Delphi, 23.30; Frankfort, 20; Lafayette, 1st, 30; Lebanon, 4.50, Y. L. S., 10; Lexington, North, 9; Newtown, 10.50; Rockfield, 8; Rockcreek, 10; Romney, 10; Thorntown, 15, 227.30

Denver.—Denver, Central Ch., 78.65; Highland Ch., 15.30; Westminster Ch., 9.53; Idaho, 12; Otis, 1.75, 117.23

Detroit.—Brighton, 3, Mrs. J. B. Lee, 2; Detroit, Mem. Ch., 21; Westminster, Ladies' Union, 25, Y. L. S., 10; Milford, 25; Northfield, 7; Pontiac, Y. L. S., 7.50, S. D. Cir., 4.80; Ypsilanti, 13.55, 118.85

Duluth.—Duluth, 2d, 10, Mission Brigade, 4.85, 14.85

Fargo.—LaMoure, Prairie Gleaners, 5.00

Fort Dodge.—Bancroft, 1.94, Baby Addie's first off., 5; Boone, 10, Y. P. S. C. E., 22.31, Mrs. R. W. Huntington, 1; Carroll, 4.85, S. S. M. S., 4.85; Cherokee, 45; Dana, 12.22; Earley, 3.34; E. Cedar Ch., 7.50; Grand Junction, 4.85; Hawarden, 1.02; Ida Grove, 21.88; Jefferson, 5.87, S. S., 4.75; Larrabee, 3; Lake City, 9.70; LeMars, 26.98; Lohrville, 5.97; Manilla, 2.36; Paton, Mrs. C. Cowan, 7.27; Paullina, 10; Sanborn, 11.64, Merry Workers, 6.48; Sioux City, Buds of Promise, 3.97; 2d, 6.79 (less Presb. ex., 4.52), 246.02

Fort Wayne.—Elkhart, 50.30, S. S., 21.50; Ft. Wayne, 1st, 27.61; Goshen, 26; Kendallville, 7.20; LaGrange, 20; Ossian, 15; Warsaw, 15.70, 183.31

Flint.—Fenton, 8.14; Marlette, 6, Willing Workers, 2.50; Morrice, 5, 21.64

Freeport.—Galena, 1st, 10; Middle Creek Ch., 163.97; Rockford, 1st, 50; Westminster Ch., 15; Winnebago, 25, 263.97

Indianapolis.—Columbus, 19.12; Franklin, 37.50; Hopewell, 32.95, Th. off., 4.88; Indianapolis, 1st, 110, S. S., 5; 6th, 5; 7th, 13; Tabernacle Ch., 90; Southport, 3, 320.45

Iowa.—Birmingham, 6.70; Keokuk, Light Bearers, 1.70; Libertyville, 5.45; Mt. Pleasant, 25; Mediapolis, 8; New London, 7.50; Spring Creek, 7.40; Washington Tp., 12.50, 74.25

Kalamazoo.—Allegan, 4; Burr Oak, 2; Buchanan, 6.75; Cassopolis, 6.25; Decatur, 5; Kalamazoo, 1st, 20.90; Martin, 1.50; Niles, 23.60; Richland, 3.80; Schoolcraft, 3; Edwardsburgh, 2, 78.80

Lake Superior.—Ishpeming, 40; Marquette, Girls' Bd., 35; Negaunee, 15, 90.00

Lansing.—Concord, Dorcas and Daniel Bd., 1.50

Lima.—Findlay, 39; Lima, Market St. Ch., S. S., 25; St. Mary's, 7, 71.00

Logansport.—Crown Point, 14, King's Children, 5; Goodland, 4; Hebron, 2; Kentland, 5; Lake Prairie Ch., 7.35, Little Helpers, 2.25; LaPorte, 25.12, Y. P. S. C. E., 6.19; Logansport, Broadway Ch., S. S., 2.97; 1st Ch., 10; Meadow Lake Ch., 1; Michigan City, 10; Monticello, 17; Plymouth, 7.97; Remington, 5.50, S. S., 1.50; W. Union Ch., 1.75, 128.60

Madison.—Mineral Point, 4; Madison, 32.75, Mary Campbell Bd., 12.50, 49.25

Mankato.—Beaver Creek, Happy Helpers, 2.50

Mattoon.—Ashmore, 21.30; Assumption, 3; Charleston, 13.72; Moweaqua, 9; Neoga, 10; Pana, 13.79; Paris, 58.13, McCord Bd., 32; Prairie Home, W. Okam Ch., 5; Tuscola, 9.53; Taylorville, 28.30; Vandalia, 25, 228.77

Maumee.—Bowling Green, 12.93; Paulding, 2.96; Toledo, 1st, 18.17; Westminster Ch., 15.12, Y. P. S. C. E., 6.25; West Unity, 10, 65.43

Milwaukee.—Milwaukee, Calvary Ch., 700.00

Montana.—Bozeman, 21.25

Monroe.—Coldwater, 20; Hillsdale, 22; Monroe, 33, Y. L. S., 15; Raisin, 5, 95.00

Muncie.—Anderson, 10; Hopewell, 4; Marion, 7.50; Muncie, 21.13; New Hope, 2.25; Noblesville, 8; Peru, 39.12; Wabash, 43.20, 135.20

Nebraska City.—Auburn, 17.80; Bennett, 8.93; Burchard, 5; Fairbury, 9; Falls City, 16.75; Hebron, 15; Humboldt, 7; Liberty, 1; Lincoln, 1st, 36.25, S. S., 17.75; 2d, 6.43, Eastern Stars, 1.92; Nebraska City, 6.05; Palmyra, Workers' Circle, 12.50; Pawnee City, 8.75; Plattsmouth, 8.43, S. S., 5.67; Salem, 2; Seward, 10.15; Sterling, 7.18, Little Workers, 10.11; Table Rock, 2.50; Tecumseh, 25; York, 18.12, Y. P. S. C. E., 5.37, 264.66

Niobrara.—Atkinson, 8.17; Emerson, 5.68; Ponca, 7.50, Th. off., 6.50; Valentine, 3.12, 30.97

Ottawa.—Granville, 3.50; Mendota, 14; Oswego, 8; Paw Paw, 25; Sandwich, 16, 66.50

Peoria.—Astoria, 7.40; Canton, 33.35, The Little Owls, 42.50; Deer Creek, 12.80; Delavan, 17.80, Bd., 3.70; Elmira, 3.26, Temple Builders, 9; Eureka, 18.50; Farmington, Mrs. Nancy Jack, 50; Galesburg, 11; Green Valley, 6.25; Ipava, 12.50; Knoxville, 25, Whatsoever Bd., 20; Lewistown, 19; Low Point, 8.65; Oneida, 9.25; Peoria, 1st, 22.70, E. R. Edwards Bd., 6.62, Little Lights, 3.90, Charlie and Walter J., mem., 3.70; Peoria, Mrs. B. G. Galloway, 50; Calvary Ch., 16; Grace Ch., 12; 2d, 20.75; Princeville, 9.50; Prospect Ch., 2.60; Vermont, 3; Yates City, 10.05, S. S., 2.90, 473.68

Petoskey.—Lake City, 1.75; Riverside, 1.30, 3.05

Pueblo.—Colorado Springs, 75, Y. L. S., 7, Mary Rice Circle, 5.12; Monument, Rays of Light, 5; Pueblo, 1st, 25, Y. P. S. C. E., 5; S. Pueblo, 26.50, 148.62

Saginaw.—Saginaw, 200; W. Bay City, Covenant Ch., Peacemakers, 6.30, 206.30

Saint Paul.—Hastings, Sowers of Good Seed, 12.50; Delano, 5; Macalester, 10.50; Minneapolis, 1st, 31.86; Shiloh Ch., 9.25, E. B. Caldwell Bd., 16; Stewart Mem. Ch., 8, Light Bearers, 6; Westminster Ch., 155.55; St. Cloud, 7; St. Paul, Bethlehem Ch., 35, 296.66

Springfield.—Bates, 15.53; Decatur, Brier Bd., 2.46;

Irish Grove, Rev. D. O. Covert, 22; Jacksonville, State St. Ch., 50, B. B. 1.50; Westminster Ch., Bd., 10; Presb. Ch., 16.45; Earnest Workers, 5; Lincoln, 18.58; Maroa, 7.32; Petersburgh, 19.81; Springfield, 1st, 37, S. S., 15; 2d, 23, Y. L. S., 10.70, S. S., 50; Portuguese Ch., Y. P. S., 15; Unity Ch., 13; Virginia, 10.70; Farmingdale, 30.24, 373.29

UTAH.—American Fork, 1.50; Payson, 1.35; Presb. off., 28.50, 31.35

VINCENNES.—Claiborne Ch., 8.40; Evansville, Grace Ch., 20, Y. P. S. C. E., 11.25; 1st Ave. Ch., 10; Princeton, 4; Spencer, 3; Upper Indiana Ch., 3.55; Vincennes, 5.66; Washington, 15, Willing Workers, 20, King's Daughters, 20, 120.86

WATERLOO.—Ackley, 29.28; Cedar Falls, 10.78, King's Daughters, 4.43; Conrad, 8.35; Grundy Centre, 56, King's Daughters, 10, Crusaders, 1.50, Snowdrops, 2, Y. P. S. C. E., 2; Janesville, 5; LaPorte, 9.70; Marshalltown, 20, Y. P. S. C. E, 3, King's Daughters, 75 cts.; Morrison, 13; Salem, 15.88, Girls' Bd., 5.58; State Centre, 7.76, Cheerful Workers, 10; Tranquillity, 21.50; Toledo, Y. P S., 12.14; Waterloo, 12.14, 260.79

WHITEWATER.—Brookville, 15; Ebenezer Ch, 11.50, S. S., 1; Harmony Ch., 2.50; Rising Sun, 5; Shelbyville, 5.20, 40.20

WINNEBAGO.—Appleton, 30; Auburndale, Bd., 5; Ft. Howard, Little Gleaners, 5; Marinette, 8; Neenah, 90; W. Merrill, 10, Girls' Bd., 5; Stevens Point, 34.50, 187.50

WINONA.—Chatfield, 10.85

MISCELLANEOUS.—Rockvale, Colo., Miss Lillie Allen, 5.75; By sale of "Life of Mary M. Campbell," 60 cts.; By Interior subs., Evanston, Ill., and Ch. of the Covenant, Chicago, 2; Anon, 10; per Miss Rhea, 5, 23.35

Total for month,	$7,154.68
Previously acknowledged,	22,774.97
Total from April 20, 1890,	$29,929.65

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, October 20, 1890. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for October, 1890.

BINGHAMTON.—Binghamton, 1st, 87.50; North, 25; West, 50; Cortland, 27.71; Masonville, 5, 195.21

BROOKLYN.—1st 20.24; Greene Ave., 10.50; Memorial, 35; Throop Ave., 12.02, Girls' Bd., 1.39; Westminster, 26.61; West New Brighton, S. I., Calvary, S. S., 35, 140.76

BUFFALO.—Buffalo, Central, 50; North, 47.85; Westfield, 30; Children's coll. at Presb. semi-annual meeting, 2.19, 130.04

CAYUGA.—Auburn, 1st, 25; Aurora, 25; Ithaca, 1st, 64.18; Weedsport, 10, 124.18

CHEMUNG.—Big Flats, 12.50; Dundee, 12.50; Elmira, 1st, 47; Lake St., 50; Hector, 10; Horseheads, 22 50; Mecklenburg, 12.50; Sugar Hill, 3; Tyrone, 3.25; Watkins, 28, 201.25

GENEVA.—Canandaigua, 5, Mrs. Grimes, 30; Geneva, 1st and North, 5, Mrs. Hunn, 30; 1st, Y. L. S., 5; North, Y. L. S., 5; Penn Yan, 5; Seneca Falls, 5, Y. L. S., 5; Waterloo, Warner Soc., 5, 100.00

HUDSON.—Chester, 30; Florida, Y. P. S., 25; Goshen, 50, Ready Workers, 18; Haverstraw, Central, 75; Middletown, 1st, Miss. Soc., 7.03; 2d, Mrs. H. H. Beattie, Th. off., 50; Monroe, 41, S. S., 9; Montgomery, Goodwill, 40; Unionville, 10, 355.03

LONG ISLAND.—Greenport, Mrs. Mary J. Worth, 4.40

MORRIS AND ORANGE, N. J.—Morristown, 1st, 125; South St., 150, 275.00

NASSAU.—Freeport, 32.61, S. S., Miss. Soc., 5; Glen Cove, 10; Hempstead, 29.12; Huntington, 1st, 60, Y. L. S., 55, Willing Workers, 55; Newtown, Miss. Bd., 4.67; Oyster Bay, 5, 256.40

NEW YORK.—Fifth Ave., Mrs. E. F. Shepard, 500; Madison Ave., 54.08; Park, 34.10, Seekers for Pearls, 110.75, Light Bearers, 3.50; University Place, Light Bearers, 35; Washington Heights, 33; West End, 20, 790.43

NIAGARA.—Barre Centre, 2; Holley, 4.50; Knowlesville, 5; Lewiston, 2; Lockport, 1st, 38; 2d, Cheerful Givers, 2.50; Medina, 12; Niagara Falls, 9.38; Somerset, 5, 80.38

NORTH RIVER.—Amenia, South, 12; Cornwall, Canterbury, 50; Cornwall-on-Hudson, 25; Cold Spring, Willing Workers, 5.02; Highland Falls, 3.20; Little Britain, 10; Marlborough, 22; Rondout, Hearts and Hands for Jesus, 10; Salisbury Mills, Bethlehem, 12, 149.22

OTSEGO.—Cherry Valley, 12.50; Cooperstown, 25; Delhi, 1st, 27.05; 2d, 15; Middlefield Centre, 4, S. S. Bd., 1.50; New Berlin, 5; Oneonta, 15.41; Worcester, 15, 120.46

ROCHESTER.—Avon, Central, 7; Brighton, 7.50; Gates, 21; Geneseo, 30; Groveland, 22.70; Livonia, 11; Pittsford, 25; Rochester, Central, Jenny Lush Soc., 30; 3d, 10; Westminster, Y. P. S. C. E., 20; Sparta, 1st, 37; 2d, 10, 231.20

ST. LAWRENCE.—Through Mrs. Bainbridge, 88.19

SYRACUSE.—Cazenovia, 25; Fayetteville, 31.06; Syracuse, 1st, 84; Memorial, 25, Y. L. S., 8.25; Whitelaw, 6, 179.31

TRANSYLVANIA, KY.—Lebanon, 1st, 15.00

UTICA.—Boonville, 25, Y. L. S., 20; Clinton, 50; Holland Patent, 13; Ilion, 15; Knoxboro, 21.61, Hallie Bd., 1.36; Little Falls, 75, Y. L. Cir., 60; Lowville, Y. P. S., 50; Lyons Falls, 9.54; New Hartford, 27, Wide Awakes, 25; New York Mills, 25, Faithful Workers, 79; North Gage, 10; Oneida, 75; Oneida Castle, 20, Busy Bees, 15, Primary, S. S., Birthday Jug, 2.40; Oriskany, 7; Rome, 85; Sanquoit, 37.40; South Trenton, 5; Utica, Bethany, 25, Infant Bd., 2; 1st, 125, one member, 18.80, Y. W. S., 50, Bachman Bd., 25, Boys' Miss. Bd., 25; Memorial, 20; Olivet, 12; Westminster, 50, Brown Bd., 25; Verona, 12.50, Miss. Bd., 5; Westernville, 15; West Camden, 9.07, Mrs. L. H. McKee, 4.70, 1,177.38

WESTCHESTER.—Mahopac Falls, 2.50; South Salem, 43.40, 45.90

MISCELLANEOUS.—Montreal, Canada, Th. off., 49.83; Through Mrs. Bainbridge, 9.40, 59.23

Total,	$4,718.97
Total receipts from April 1,	$21,001.66

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., New York City.

MRS. J. A. WELCH, *Asst. Treas.*,
44 West Twenty-fifth St., New York City.

BOX LIST.

A box from Bridghamton Auxiliary has been sent to Mrs. Reutlinger's School, Benita, Africa.

Receipts of Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest for October, 1890.

CHEROKEE.—Fort Gibson, 5.00

EMPORIA.—Arkansas City, 2.75; Caldwell, 3.75, Earnest Workers, 3.77, Individual, 10; Derby, 2.37; Emporia, 1.20, Presb. Soc., 13; Indianola, 4.50; Newton, 18; Osage City, 4.50, Little Willing Workers, 2.25; Peabody, 12; Waverly, 8.20; Wichita, 1st Ch., 6.60; Lincoln St. Ch., 5; Potwin, 2.10, 99.99

KANSAS CITY.—Appleton City, 2.55; Butler, 8.95; Creighton, Olive Branch, 2.40; Clinton, 37.50, Y. L. M. S., 37.50; Holden, 1.25; Kansas City, 5th Ch., 8, Boys' Bd., 75 cts.; 4th Ch., 2; 3d Ch., Boys' Bd., 3; Knobnoster, 3; Osceola, 4; Raymore, 9.60, Y. P. Cir., 1.65, Busy Harvesters, 1; Greenwood, 15; Sedalia, Broadway Ch., Willing Workers, 3.50, 141 65

PALMYRA.—Hannibal, 50; Louisiana, 3.40; Moberly, 6.56, 59.96

PLATTE.—Chillicothe, 4.50

TOPEKA.—Baldwin, 6; Junction City, 7.50; Sharon, Y. P. M. S., 8; Topeka, Westminster Ch., 2.35, 23.85

N. TEXAS.—Gainesville, 25.00

Total receipts for For. Fund during month,	$359.95
Previously acknowledged,	1,794.28
Total rec'pts for Foreign Fund since Apr. 1, 1890,	$2,154.23

MRS. J. M. MILLER, *Treas.*,
October 25, 1890. 1760 Missouri Ave., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Foreign Missions from September 22, 1890.

BENECIA.—Napa, 50.00

LOS ANGELES.—Coronado, 500.00

SACRAMENTO.—Elk Grove, 10.00

SAN FRANCISCO.—Alameda, Young Peoples' Chr. E. Soc., 25; Berkeley, 10.40; Brooklyn, 12; Howard St., S. S., Bd., 25, Our Little Corner Bd., 11.85; San Francisco, 1st, 16, In His Name Soc., 100, 200.25

SAN JOSÉ.—Alexander Duff Soc., 7; Watsonville, 12, 19.00

MISCELLANEOUS.—Board rec'd at the Home, 75; Miss Anna Waln, Philadelphia, Pa., 75, 150.00

Total,	$929.25

MRS. L. A. KELLEY, *Treas.*,
933 Sacramento St., San Francisco, Cal.
October 22, 1890.

INFORMATION CONSERVATION, INC